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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”
—Spurgeon.

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for

JANUARY -:- 1912

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“Privilege bestowed by grace is a grave responsibility.”
—G. C. Morgan.

**A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.**

Grace and Truth

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"There can be no real work with God or for
God unless there be in the soul the life of
God."
G. Campbell Morgan.

Grace and Truth

EDITORIAL

The Third Volume

WE humbly give thanks to Almighty God that He has brought us to the beginning of Volume 3 in the publishing of "Grace and Truth." Satan has reared mighty obstacles in our pathway,—but our God has demolished them; yawning gulfs have been dugged to ensnare us,—but our God has bridged them; the enemy has sent forth Sanballats to discourage the workmen,—but the Lord has overruled them. We render unto Him all thanks! From end to end of our broad land, from the lands across the sea and from the little isles has come the voice of the brethren in appreciation of the message of "Grace and Truth." We are made very happy and ascribe unto Him all the glory. He, in His great grace, is making it possible!

For those children of God who have recently given unto the Lord in the work of sending forth this printed testimony we wish especially to give thanks. The work of "Grace and Truth" is made possible only by the gifts of its friends. At no time have the subscriptions ever approached the expense of publication. The editors gladly devote their time and energies to the work looking to God to raise up brethren who will just as gladly devote

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their means to sending forth the printed messenger of truth!

What have you done for the work?

“Whatsoever he saith unto you—**DO IT!!**” (Jno. 3:5).

Divorce

THE closing words of the marriage service, “until death do us part,” have become a crying, shrieking farce throughout the world today. Never has the sanctity of the home been attacked by so fierce an enemy as the divorce evil! The vaunted purity of womanhood and the tauted chivalry of manhood have alike fallen before the onslaughts of this fell destroyer. The Apostle Paul is vindicated when he said, “There is none righteous, no, not one.”

The figures given by Prof. Bailey of Yale in a recent statement are a startling revelation of human infidelity. The figures cover a five-year period ending in 1903:

United States.	73	divorces to each 100,000 population
France.	23	divorces to each 100,000 population
Germany.	15	divorces to each 100,000 population
Great Britain.	6	divorces to each 100,000 population
Sweden.	8	divorces to each 100,000 population
Norway.	6	divorces to each 100,000 population
Italy.	3	divorces to each 100,000 population
Austria.	1	divorce to each 100,000 population

One of the most remarkable things to be observed in this table is that the United States is at the head in this awful carnival of marriage dissolution.

The Revelation shows us that one of the characteristic crimes of the coming period of judgment and tribula-

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tion will be an utter disregard of the marriage relation and a terrible turning loose of men into fornication and lewdness! The whole fabric of society shall break down during the Anti-Christ's reign!

Surely, the awful condition shown in Prof. Bailey's table is a fore-token of what shall be seen in the coming age. In the midst of this babel of iniquity our longing hearts cry out for the coming King! Come quickly, come quickly!

Lead Me

THE prayer of the Psalmist in Ps. 43:3 is a prayer for God's children of today, "O send out thy light and thy truth: let them lead me."

Never was there an age when the leading of His "light" and His "truth" were more needed than now! Christian Science with its charming lies is on one hand; while Millennial Dawnism, with its terrible denials of the Lord who bought us, is on the other; Theosophy makes its insidious appeal; while Roman Catholicism beclouds the mind with its sophistries and paves the way for its unholy papal claims.

This is the day and hour when we need to look to Him crying aloud, "O send out thy light and thy truth: let them lead me!"

Lead me, Savior, lest I stray;
Gently lead me all the way.
I am safe when by Thy side,
I would in Thy love abide.

When The Lord Tarryes

IT is the time when the Lord tarryes that faith is tried. It is when the clouds hang low and the days are dark that the child of God must confidently trust in the things invisible,—and thank God faith makes substantial, real, and actual the unseen things for which we hope! “Faith is the substance of things hoped for” (Heb. 11:1).

When earnest prayer remains without its answer, faith is tried—the Lord tarryes! When the life of a loved one hangs in the balance and the heavens remain as brass,—faith is tried—the Lord tarryes! When Lazarus lies sick (John 11:6), Jesus remains two days in the distant place,—the faith of Mary and Martha is indeed tried—the Lord tarryes! When this present “evil age” (Gal. 1:4) goes away after demon-teaching and scoffers come “walking after their own lusts, and saying, Where is the promise of His coming?” (2 Pet. 3:3, 4) faith is tried; yes, terribly tried—for the Lord doth tarry!

But when the Lord tarryes it never means that He is powerless, but rather it indicates that He is waiting for His great power to be the more clearly revealed! When He tarried far from the sick-bed of Lazarus He was opening the way for the larger manifestation of the power that was His. When in the darkness of this age, dominated by its wicked ruler (2 Cor. 4:4) we wonder at the silence of the heavens—remember when the Lord tarryes He is but planning a larger revelation of His omnipotence! Thank God, our Lord is coming, and coming soon, to destroy the wicked one by the brightness of His

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forthshining, to establish His Kingdom, and to receive us unto Himself!

“As we “wait for His Son from heaven,” let us serve Him with radiant and rejoicing souls; let us fear no foe; and let us never chafe, nor fret,—but trust, while the Lord tarries!

The Revelation

THAT a strong, comprehensive grasp of the Word of God is practically impossible without the study of the books of the Bible is incontrovertible. In the study of any of the individual books it should be the first purpose of the student to lay hold of the outline of the book. Having seen the skeleton which the Holy Spirit has used to clothe with truth, half the battle is fought.

From time to time these book outlines will appear in “Grace and Truth.” We submit, this month, the simple and beautiful outline of

The Revelation.

1. Introduction. Chap. I.
2. Forecast of the tribulation of God’s people. Chaps. 2, 3.
3. Visions of judgment. Chaps. 4-20.
4. Forecast of eternal deliverance from tribulation. Chaps. 21, 22:11.
5. Conclusion. Chaps. 22:12-21.

It will be observed at a glance that the body of the book is covered by the third division. This third division is amplified at the close of this month’s editorials.

Observe these points in studying the Revelation:

1. That all the judgments are yet future, the actual

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dispensations involved being the Tribulation and Kingdom.

2. That no matter how miraculous a vision may be, it is to be believed literally.

3. That the Revelation is in thought, in plan, in scope, and character, a Jewish book.

4. That there are twenty-one specific judgments,—seven seals, seven trumpets, and seven vials,—about which cluster twenty-one parenthetical visions (another wonderful combination of three sevens).

5. That the seventh seal, instead of having a particular judgment of its own, as do the other seals, opens into the seven trumpets, and the seventh trumpet opens into the seven vials; hence, the Lamb who breaks the seals of the seven sealed book sets into motion ALL of the terrific judgment activities so graphically brought before us in these thrilling visions. “The Father . . . hath committed all judgment unto the Son” (John 5:22).

In the March issue of “Grace and Truth” a series of articles will be begun by Brother R. L. Davidson of Sedalia, Mo. The subject of this series will be “The Atonement.” A clear testimony on this theme is greatly needed in this day when so many voices are raised saying, “Nay, salvation is not by blood; that is a relic of paganism.” Brother Davidson will show that the salvation of the soul is utterly impossible “without the shedding of blood.”

Other articles by Brother J. H. Dew of Liberty, Mo., will appear in the near future.

The department to be called “The Son’s Portion,” edited by Brother Roy Johnson will begin in the February number.

The Visions of Judgment in the Revelation.

SEVEN SEALS

THE LAMB

The Throne and the
Seven Sealed Book.
4:1—5:14.

1. White Horse. 6:1-2.

2. Red Horse. 6:3-4.

3. Black Horse. 6:5-6.

4. Livid Horse. 6:7-8.

5. Altar and Souls. 6:9-11.

6. Convulsions in Heaven and Earth. 6:12-17.

Parentetical Visions:

1. 144,000. 7:1-8.

2. Countless multitude. 7:9-17.

7. "Silence." 8:1.....
- Parentetical Vision:

1. The Censor Hurlled to Earth. 8:2-6.

SEVEN TRUMPETS

1. Hail, Fire and Blood. 8:7.

2. Burning Mountain. 8:8-9.

3. Falling Star. 8:10-11.

4. Sun, Moon, and Stars Darkened. 8:12-13.

5. Locusts. 9:1-12.

6. Horsemen. 9:13-21.

Parentetical Visions:

1. Angel and Open Book. 10:1-11.

2. Two Witnesses. 11:1-14.

7. "Voices." 11:15-19.....

Parentetical Visions:

1. The Woman, the Dragon, and Man-Child. 12:1-6.

2. War in Heaven. 12:7-12.

3. Flight of the Woman. 12:13-17.

4. First Beast. 13:1-10.

5. Second Beast. 13:11-18.

6. The Lamb and 144,000. 14:1-5.

7. Six Angels and Ripe Harvest. 14:6-19.

8. Wrath, Angels and Singing Multitude. 15:1—16:1.

SEVEN VIALS

1. On the Earth. 16:2.

2. On the Sea. 16:3.

3. On the Rivers. 16:5-7.

4. On the Sun. 16:8-9.

5. On the Throne of the Beast. 16:10-11.

6. On the Euphrates. 16:12.

Parentetical Vision:

1. Demons Gather Earth's Kings to the Battle of the Great Day of God Almighty. 16:13-16.

7. On the Air. 16:17-21.
- Parentetical Visions:

1. Fall of Babylon. Chaps. 17, 18.

2. The Five Voices. 19:1-10.

3. Coming of the King. 19:11-16.

4. Victory of the King. 19:17—20:3.

5. Reign of the King. 20:4-6.

6. Enemy's Last Effort. 20:7-10.

7. The Great White Throne. 20:11-15.

The Order of Millennial Events

Dr. W. B. Riley, D. D.
of Minneapolis, Minn.

ABOUT the millennium there is supposed to be a deal of mystery. For much of this, Bible students may hold themselves responsible. There is more revealed regarding the millennium than the average Christian has examined, studied, and systematized.

In order to the understanding of the twentieth chapter of Matthew—a portion of Scripture devoted entirely to the millennial program—one must be fairly familiar with the whole body of the inspired book. We agree with Mr. Justin Smith, in “The Complete Commentary,” that there is a close connection between this chapter and that which precedes it, and that to deal with it as if it stood wholly by itself is a mistake. In fact, the only way to interpret any Scripture is in the light of all other Scriptures relating to that subject.

Paul proscribed the way for the making of a good student and teacher of the Word, when to Timothy he writes: “Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the Word of Truth.” The indifferent student of Scripture is likely to characterize the Apocalypse as “a book of fanciful figures,” “phantasmagorical images,” “unnatural combinations of types and symbols” to speak further of its “fervid and extravagant language” as one well-known writer has done.

But the man who gives “diligence” to study—“hand-

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ling aright the Word of truth"—will discover in it the plan of the ages; and in its twentieth chapter, the program of the millennium. It is an orderly presentation of the successive events that shall open, characterize, and close that glorious period."

The Redeemer Takes the Throne.

The immediate steps essential to that supremacy are therein presented.

The translation of the saints—"the sign of the Son of man in the heavens"—has already appeared. Since penning the chapter, upon the translation of the saints, we have received no small amount of literature from those who object to the idea that the Church will not pass through the tribulation. But the arguments of Tragelles and his confederates have not convinced us. Without unjustifiable repetition, we believe that when our Lord comes a second time, to find many slumbering and sleeping, the prepared virgins will go forth to meet Him (Matt. 25:6) in answer to His gracious call: "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20-21).

That this gathering then will involve the entire Church—existent at the moment—seems clear from the language of Paul: "For this we say unto you by the Word of the Lord, That we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. The Lord Himself shall descend from heaven with a shout, with the voice of the

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archangel, and with the trump of God, and the dead in Christ shall rise first, then we that are alive that are left shall together with them be caught up to meet the Lord in the air." We are compelled to consent with Gordon as he writes: "As Noah was hidden in the ark when the judgment of the flood came upon the earth; as the disciples, being forewarned by Christ, were sheltered in the hilltop of Pella, beyond Jordan, during the bloody siege in which Jerusalem perished, so shall it be with those who are accounted worthy to escape the judgments poured out upon apostate Christendom. They shall be wrapped away in a sheltering pavilion of cloud, and hidden in some angel-guarded retreat on high, where the apostle's word shall be fulfilled to them: 'And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ'" (2 Thess. 1:7, 8).

His descent from the heaven will be the dethronement of the adversary.

"And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished" (vs. 1-3).

The dethronement of the dragon is essential to the enthronement of Deity. The anti-Christ must give place to the Christ. The rulers that have "received their authority from him" must turn about and yield their allegiance to the Lord of glory, that the promise of the

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Father may be fulfilled to the Son; and the supremacy from "sea to sea, and from the rivers unto the ends of the earth" become His.

The first step in the accomplishment of that conquest—the putting down of all opposing "rule and authority and power"—is the overthrow of the rebel of the centuries, the dragon of the pit. "The Prince of the power of the air" must be uncrowned by "the Prince of Peace"; and "the god of this age" must be unseated by "the Son of man," who is also "the Son of the Most High" God. This is the identical vision long ago vouchsafed to the prophet Daniel. He said, "I saw in the night visions; and lo, one like the Son of man, and He came even to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion and glory, and a kingdom, that all the people, nations, and languages should serve Him."

Students of Daniel cannot forget that before this glorious kingdom—represented by the stone cut out of the top of the mountain—fills the whole earth, it must be cast with mighty power against the image of the plain, demolishing the same—another figure of the great fact that Satan's overthrow, the absolute end of his supremacy, is the first essential to the introduction of the Redeemer's millennial reign.

The risen saints are to reign with Him. The Second Coming will be the signal for the first resurrection—"they that are Christ's at His coming." Referring again to arguments already presented in favor of a first and second resurrection, separated by a thousand years, we look into this text, "The rest of the dead lived not until the thousand years should be finished" and consent with Dean Alford, "If, in a passage where two resur-

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rections are mentioned, where certain souls lived at the first, and the rest of the dead lived only at the end of a specified period, after the first—if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave—then there is an end to significance in language, and Scripture is wiped out as a definite testimony to anything.”

They are raised not alone to the privileges of life—incorruptible and immortal, but to the exercise of power also, for they both “lived and reigned with Christ a thousand years.”

John saw not a single throne, but “thrones,” and “they sat upon them, and judgment was given unto them.” Truly, as the great Nathaniel West once wrote: “Not only shall the twelve apostles sit on their thrones, judging the twelve tribes of Israel, and the martyrs of Jesus bear eminent rule, but the vast multitude of those who have fallen asleep in Christ, in all ages, shall wake to share the joy with those who are ‘changed,’ enter the glorious kingdom of God, and live and reign with Christ a thousand years.”

This idea of reigning saints was not born of John while in the Isle of Patmos, as some who seek to set the testimony of the book of Revelation aside have been tempted to say. If one turn back to Matthew 19:28, he will find that Jesus Himself, while yet in the flesh, gave this very promise. The report is that “Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

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And, that there shall be offices of even lesser authority, exercised by other saints, in the millennium parable, is evident. When He shall come with His kingdom, one who was especially faithful in the time of His absence, shall be set to rule over ten cities, and another who loyally exercised his lesser talents shall rule over five cities. (Luke 19:17-18). Dr. Chalmers tells us that in 1858 some people were digging in France and they found eight costly crowns, all hidden together in the ground. Four of them were very beautiful and belonged to the king and queen and their two oldest children, and the other four to the younger children. And so when Christ has been crowned King of Earth, even His lesser children shall receive their crowns for "when the Chief Shepherd shall appear, we shall receive crowns of glory."

The Restoration of All Things.

Six times over in this single twentieth chapter of Revelation, the phrase, "the thousand years," occurs; and yet, interpreted in the light of other Scriptures, it suggests vastly more than is herein stated, for it is "the Day of the Lord" known to the Old Testament, the glorious era of **God on the throne**, known to the New. Of it Peter was thinking when he wrote, "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old" (Acts 3:19-21).

"The restoration of all things," whereof God spake

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by the mouth of his holy prophets, involves the millennial program. Nathaniel West, in a remarkably full discussion of "The Thousand Years in Both Testaments," makes mention of twenty-six characteristics of the millennial era. They are biblical every one, but we must content ourselves with presenting a few of the important points mentioned by him.

It will involve the restoration of Jerusalem. The very land on which the city is located will be "lifted high," and her crumbled walls shall come again in strength; and her scattered inhabitants shall again turn their feet into her gates: and the glory of the old Jerusalem shall be infinitely eclipsed by the splendor of Jerusalem renewed. "At that time they shall call Jerusalem the throne of Jehovah: and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem" (Jer. 3:17). Through Zechariah, God said, "I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness" (8:8; and "All the land shall be made like the Arabah, from Geba to Rimmon south of Jerusalem; and she shall be lifted up and shall dwell in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hanel unto the king's winepresses, and men shall dwell therein, and there shall be no more curse; but Jerusalem shall dwell safely" (14:10, 11).

In it will be accomplished the conversion of Israel. The eleventh chapter of Romans is devoted to the proposition—"God hath not cast away His people whom He foreknew." "There shall come out of Zion the Deliverer; He shall turn their ungodliness from Jacob." The revelation of the Lord from glory shall produce the long-

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looked-for repentance of God's ancient people, and when their "every eye shall see Him" and "them also that pierced Him," then "all the tribes of the earth shall mourn over Him." Then shall be fulfilled the prophecy, "A nation shall be born in a day." That is the day in which "Jehovah will sprinkle clean water upon them, and they shall be clean from all their filthiness, and from all their idols; the day in which He shall put a new heart and a new spirit within them, and give them a heart of flesh, and put His Spirit within them, and cause them to walk in His statutes and keep His ordinances" (Ezek. 36:25-27). For did He not say by the pen of Jeremiah, "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith Jehovah; that they may be unto me for a people, and for a name, and for a praise, and for a glory."

For it, God will rebuild the bodies of all saints. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery; we all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

God's buried believers will be brought forth to bodies "incorruptible"; and God's living children will be changed from bodies mortal to bodies "immortal," so that

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they shall no longer dwell in "natural bodies," but in "spiritual"; and "as we have borne the image of the earthy, we shall also bear the image of the heavenly." The natural body is a body dependent upon the heart-beat. "Out of the heart are the issues of life." "The life is in the blood." "The natural body" is the body in which Jesus dwelt before His crucifixion, and which was subject to humiliation and death; "the spiritual body" is the body quickened and raised by the indwelling Spirit of God. It will be visible, as was the risen Christ; tangible, as was His form—"handle me and see": immortal, for death had "no more dominion over Him": independent of earthly limitations. Closed doors were not an obstacle to His entrance, and gravitation exercised no opposition to His ascent.

In the millennium the restored bodies of believers will be after the same manner: "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles: they shall run, and not be weary; they shall walk, and not faint" (Isa. 40:31). "Celestial flight alternating with terrestrial travel and each alike unwearying," says one.

In that day the bodies of the unregenerate, breathing the atmosphere of the new earth, "wherein dwelleth righteousness" (2 Pet. 3:13) shall be relieved from the easy ravages of "this present evil time," and "the child shall die at a hundred years old." In other words, an octogenarian will be an infant, and a centenarian a child. The entire removal of sorrow, tears and death is not promised for the millennial age, but is the peculiar glory of the kingdom when located in heaven. Truly, "the last enemy that shall be destroyed is Death." In the very nature of the case, the devil must be doomed be-

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fore death ceases; and yet, as Nathaniel West contends, we nowhere read that God's people are to be subject to sin, sickness, and death in the glorious millennial era.

This restoration is to bless the very earth. When sin entered the world a beast was made the instrument of the adversary; and a serpent—doubtless the most beautiful and intelligent of all lower creatures, winged and capable of conversation—fell to the lowest and most loathsome estate—being “cursed above all cattle and above every beast of the field, and that upon its belly it was to go, and eat dust all the days of its life”; and enmity between the beast and the woman and her seed originated, so that man sought to bruise the serpent's head, and the serpent to strike the heel of the seed of woman.

In the fall of man the earth found itself cursed with hatred and stained by the shedding of a brother's blood; the very ground came under the consequential curse—“Cursed is the ground for thy sake; in toil shalt thou eat it all the days of thy life; thorns also and thistles shall it bring forth to thee.”

God's restoration will be as far-reaching as was the devil's curse. The brute creation will be restored to its pristine beauty, and all forms of animal life shall cease from battle and carnage, the very serpent itself included. “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in

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all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:6-8). Even of the serpent it is written, "The dust shall be the serpent's food, and they shall not hurt nor destroy in all my holy mountain, saith Jehovah."

As to the ground when the first Adam sinned, "thorns and thistles" it brought forth; when the Second Adam shall come to His throne, "Instead of the thorn shall come up the fir-tree; and instead of the briar shall come up the myrtle-tree, and it shall be to the Lord as a name, for an everlasting sign that shall not be cut off" (Isa. 55:11). "In that day the desert and the solitary place shall rejoice and blossom like the rose," and the remnant of beauty in which the world has raggedly clothed itself shall give place to a land so glorious as to be fit to receive the city soon to come "down out of heaven from God."

In harmony with this recovery of brute life, and of the very face of the earth itself from the spirit and effects of sin, will be the new spirit imparted to man in the millennial age. "Out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and He will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Not even that vestige of battle which marks contention between the few prospered and the many poor will remain to mar society, for "they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Jehovah of hosts hath spoken it" (Micah 4:3-4).

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The Millennium Ends.

It shall be ended in Satan's brief release. After the thousand years have finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations, which are in the four corners of the earth, Gog and Magog!" We here employ the language of a post-millennialist as both apt and adequate, namely, that "the millennium, glorious and happy as it is, the period of it is not the final consummation and triumph of the kingdom of God. The loosing of Satan and the effects that follow it are preliminary to the final judgment." (Complete Commentary.)

It is the plainest possible testimony to the fact that the sins of the world, involving all manner of deception and iniquity, are satanic in origin; and that when men are rid of his approaches and exempt from his power, they become faithful to God, and fraternal toward one another. But no sooner does this deceiver appear in their midst again than many, falling under his evil spell, are ready to rebel at once against both their Creator and their brethren, and out of the nations which are in the four corners of the earth, Gog and Magog, he will gather his dupes together to the war—the number of whom is as the sand of the sea. They will go up over the breadth of the land and compass about the camp of the saints of the beloved city. They will fight their last battle under demon leadership, to discover that his deception brought them to his doom, and the doom of his confederates—the beast, and the false prophets, by the lake of fire and brimstone, in which they shall be tormented day and night forever and ever.

If one answer that this is a dark climax to God's millennial day, we answer, "All God's bright days end in

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night; but the night itself is the promise of another tomorrow." In this instance the tomorrow is to be a day brighter than even the millennium, as we shall see when we come to the study of "the kingdom under God the Father" (Rev. 21).

Let it not be forgotten either that when the millennium is introduced, Christ comes to His supremacy through suffering on the part of His own; but when the millennium ends, the true subjects of the King shall triumph! Not a one of them shall perish; nor is there even the hint that one of them shall suffer at Satan's hands. The battle has gone with the sons of God and all saints; and the battle had gone against Satan and all his associates, so that the coming of night affects only the children of darkness! For the children of light, the end of the millennium is the breaking of an everlasting day.

That was Paul's thought when he wrote of Christ: "He must reign until He hath put all enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under His feet. But when He saith, All things are put in subjection, it is evident that He is expected who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all" (1 Cor. 15:25-28).

The Final Judgment.

"And when I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small standing before the throne; and books were opened: and another book

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was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged, every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not written in the book of life, he was cast into the lake of fire" (vs. 11-15).

The subjects of the first resurrection will sit in this judgment. They will not be there as the subjects of the same, but as associates with Christ in passing the sentence. Their judgment was overpassed in Calvary. In John 5:24 we read: "Verily, verily, I say unto you, He that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgment; but hath passed out of death into life." "Christ is the end of the law unto righteousness to every one that believeth" (Romans 10:4). That is why it could be written into this chapter, "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power." But, as John continues, "They shall be priests of God and of Christ, and shall reign with him a thousand years," and as Jesus has aforetime told us, they shall sit with Him and judge.

The children of the millennium will come into judgment. The twenty-fifth chapter of Matthew pictures their part in the same. "When the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His

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right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee hungry, and fed thee? or thirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall He say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life (vs. 31-46).

Many pre-millennialists have been led, as we believe, into a misinterpretation here, simply because God does not, on every page in Scripture, put forth the full program of the ages. They have thought that this assembling of the nations to receive the sentence of judgment,

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at the lips of Jesus, occurred immediately upon the coming of Christ to His throne because of what is written into Matthew 25:31. But why should we insist that there is no lapse of time between His appearance here and this separating of men to the right and to the left? As a great teacher has contended, there are many instances in Scripture in which the juxtaposition of sentences do no involve a kindred closeness of the events mentioned. For instance, in reading Isaiah's words concerning the Messiah, "To proclaim the acceptable year of the Lord and the day of vengeance of our God," who would have imagined that in this single sentence two grand and distinct areas were brought together and spoken of—the era of grace and the era of judgment. But the Lord, by His penetrating exegesis, cleft the passage asunder, and breaking off in the middle of a sentence—"to preach the acceptable year of the Lord"—He closed the book and sat down, saying, "This day is this Scripture fulfilled in your ears." Two thousand years have already gone by and the latter part of the passage still awaits its application.

A comparison of Scripture with Scripture will show that the judgment of Matthew 25:31-46 does not precede the millennium. It has the same essential features that enter into Revelation 20:11-15; and there is a harmony between the Gospel and the Apocalypse. When the Son of man in all His glory, with all His holy angels, sits upon the throne for His last judgment, then, and not till then, shall the sheep be divided from the goats, the one taken to the kingdom and the other turned away into eternal punishment. But the order of the judgment is against the children of the millennium—or the living rebels first; and later, against the unbelieving dead,

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raised to receive their sentence. It is perfectly evident that there are living rebels or else Satan could not find a following at the end of the millennial period; and we are told that his following there is to have exactly the same fate as that meted out to those who are raised to hear judgment pronounced.

The children of the millennium are the only people who can be justly judged on the basis of their works, whether they are good or bad! All others stand or fall according to faith or unbelief; but these, having lived all their lives in the presence of the living God, faith will have given place to sight, and works alone will remain to test the true and to prove the false. The true, having been regenerated and having been "changed from mortal to immortal," enjoy the same glorious reward accorded to the raised ones; who were "changed from the corruptible to the incorruptible." The false having been unregenerate, will meet the same sentence as that meted out to their rebel brethren who have slept in their graves, "for the dead, the great and the small," are to stand before the throne, and "the books will be opened, and another book will be opened, which is the book of life, and the dead will be judged out of the things which are written in the books, according to their works. The sea shall give up its dead, and death and hell will give up the dead that are in them, and they will be judged every man according to his works." The man who is without faith can only work the works of the flesh, and the works of the flesh are these: "Fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who

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practice such things shall not inherit the kingdom of God (Gal. 5:19-21). These are the very works found characterizing the company excluded from heaven in Rev. 21.

If it is complained that this is a dark presentation of the millennium, let it be understood that this is no presentation of the millennium at all. It is the biblical event that closes it. That glorious era is not herein described, but as we have remarked, it is parenthesized. A man's birth is the hour of awful travail; and a man's death the moment of breaking hearts and agonizing spirits; but these do not mean that the man's spirit may not have been as great as that of the apostle Paul, his conquests more multitudinous than those of an Alexander, and his life as sweet and happy as that of John the apostle.

The millennial age is the partial glory. The perfect glory comes with "the new heaven and the new earth," our God in the midst!

"Give me the comforts of God, and I can well bear the taunts of men. Let me lay my head on the bosom of Jesus, and I fear not the distraction of care and trouble. If my God will give me even the light of His smile, and glance of His benediction—it is enough. Come on foes, persecutors, fiend, aye Apollyon himself, for 'The Lord is my sun and shield.'...Gather, ye clouds, and environ me, I carry a sun within: blow, wind of the frozen north, I have a fire of living coal within; yea, death, slay me, but I have another life—a life in the light of God's countenance."

—Spurgeon.

The Legal Significance of Christ's Suffering

H. H. Savage
Barron, Wis.

SO many times the question arises as to why God saw fit to send His only begotten Son into the world to give His life as a ransom for the sins of many, and as to how our sins are atoned for through His redeeming blood, that an answer made clear through the medium of God's own Word should be gladly received.

In 2 Cor. 5:14 we read, "For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead." According to our modern methods of legal jurisprudence, a man cannot be placed in jeopardy of life and tried more than once for the same offense; in other words, if a man transgresses the laws of this land, and is declared not guilty, the State has no further hold on him as far as that count is concerned. Again, his sentence cannot be lengthened for any single offense; true, it may be shortened or entirely blotted out, but never made any longer. Finally, after a man has fulfilled the requirements of the law and has paid the penalty of his sin, he is a free man again and the State has no further hold on him. If his sentence is in the form of a cash fine, the moment the fine is paid, even though some one else furnishes the money, the transgressor is free.

If we consider the vicarious atonement of Jesus Christ

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in the same light, we shall see how closely it agrees with even the required form of worldly righteousness.

By the fall of Adam, the whole race came to a knowledge of good and evil, and sin has been found in every natural man since then, according to the testimony of God. "There is none righteous; no, not one." "For all have sinned and come short of the glory of God." In other words, all have been "weighed in the balance and found wanting." All have transgressed the law, "for sin is the transgression of the law." We have, then, all been tried under the law and found guilty and God has passed judgment to the effect that "the wages of sin is death." What an awful condition, all in perfectly fair trial found guilty of transgressing the law, and all according to the law condemned to death.

But here is where the wonderful grace of God reveals itself. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." Death required of a sinful world, and as Paul so clearly shows in the ninth chapter of Hebrews, "without shedding of blood is no remission." "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither of the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of

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the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

The above passages go to show that with all condemned to death, and the only way possible to obtain remission to be through the shedding of clean blood, the only available sacrifice was necessarily "the Lamb of God which taketh away the sins of the world," and so by His death the sentence hanging over the world because of sin was paid and the requirements of the law were met. "For Christ is the end of the law for righteousness to every one that believeth." Blessed thought, all of our sins blotted out; the penalty paid; the sin question forever settled, for "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Are we left, then, to the dictates of our own whims? No, our debt is simply transferred to the Son, who has paid our debt of sin for us. "For the Father judgeth no man, but hath committed all judgment unto the Son." The question today, then, is not "What shall I do with the law?" but, "What shall I do with Jesus which is called Christ?"

Finally, not only are we made free from past sin, but also from present and future sin, for "If the Son therefore shall make you free, ye shall be free indeed." All of our sins were future when He died for them. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the

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foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

Think of a man, after having paid the penalty of a certain crime, asking, "What shall I do to be free?" when he already is perfectly free, the debt having been wholly paid. How, then, can anything that we can possibly do bring us under the jeopardy of the curse of the law again, when the curse has already been blotted out.

Jesus paid it all, all to Him I owe,
Sin had left a crimson stain; He washed it white as snow.

What must I do to be free? Nothing. I can do nothing, for Christ has fulfilled all the law. The law, then, simply acts as a mirror to show us how sinful and imperfect we are, but it does not cleanse us; that is left to something else.

What can wash away my sin?
Nothing but the blood of Jesus.
What can make me pure within?
Nothing but the blood of Jesus.

If Christ's vicarious atonement was the only sacrifice that could be made to bring us perfect before God, then "How shall we escape if we neglect so great salvation"? There is no escape, for

No other fount I know,
Nothing but the blood of Jesus.

The Two Begettings

By the Editor

THAT truth of the Word, which is most calculated to strip the heart of the child of God of every doubt concerning his security, is the truth of the Two Begettings.

But why say "begetting" instead of birth? When the flower gardens of the fall are fragrant with a thousand blossoms, every gust of wind helps carry the fertilizing pollen to the bosom of the flowers, and life is imparted to the seed. In the spring we drop the seed in the ground; and lo, a body of beauty springs forth from the warm earth. There is a difference between begetting and birth. When the pollen fertilizes the seed, and life is transmitted—that is begetting. When the seed grows up out of the earth and receives a beautiful body—that is birth! Begetting is the transmission of life. Birth is the setting forth of a body. The new begetting is regeneration! The new birth is resurrection!

Strangely enough, words with the same Greek root are used in the New Testament to mean both birth and begetting, hence we are thrown back on the context to learn which way it should be translated in any given passage. In John 3:7, Christ does not mean, "Ye must receive another body," but His self-evident meaning is, "Ye must receive new life!" The passage should be rendered, "Ye must be begotten again"; not, "Ye must be

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born again." The supreme need of a lost soul is not a new house to live in, but a new life to live!

We take up the present study under three propositions.

First proposition. There are two begettings. This is made plain by passages given below:

FIRST BEGETTING.

Abraham **begat** Isaac; Isaac **begat** Jacob; and Jacob **begat** Judah and his brethren. Matt. 1:2 (R.V.).

That which is born (**begotten**) of the flesh is flesh.
John 3:6.

SECOND BEGETTING.

Blessed be God . . . which . . . hath **begotten us again** unto a lively hope.
1 Pet. 1:3.

Ye must be born (**begotten**) again. Jno. 3:7.

That which is born (**begotten**) of the Spirit is Spirit.
John 3:6.

Abraham begat, Abraham's son begat, Abraham's son's son begat! Men are begotten of men. "That which is begotten of the flesh is flesh." As is the source, so is the stream! The children of fallen Adam are fallen and corrupt men. If the begetting of the flesh, the Adamic begetting, were the only life-getting told of in Scripture the human race would be hopelessly condemned, "for all have sinned and fallen short of the glory of God."

But God tells of another begetting. He says, "Ye must be begotten from above" (R. V. margin). These words were spoken to a man who was a thinker, but his curious question shows how completely even he was mystified. How can a man be born (begotten) when he is old? Can he enter the second time into his mother's womb and be born (begotten)? Foolish Nicodemus! Of course the Lord doesn't want you to return to the womb of the flesh to receive another human begetting.

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You do not need more flesh life; you need the life of the Spirit, "from above."

¶ The Bible teaches that men beget men. It teaches just as plainly that men may be begotten again by God. "God hath begotten us (believers) again" (1 Pet. 1:3).

¶ Second proposition. There are two Fathers. This may be seen in the following comparative arrangement of passages.

FIRST FATHER.

They which are the **children of the flesh** are not the **children of God.**

Rom. 9:8.

SECOND FATHER.

For ye are all the **children of God by faith** in Christ Jesus. Gal. 3:26.

As many as received Him to them gave He power to become the **Sons of God.**

John 1:12.

This second proposition flows out of the first. If there are two begettings, differing as widely as has been seen, then there is, of very necessity, two Fathers through whom the two begettings occur.

The whole subject of salvation is one which resolves itself back to the old question of the family tree. That man is a saved man who can prove that he has the proper parentage! The question of heaven is not, "How much work have you done?" but, "Who is your father?" Those who believe have God for their Father. Those who have God for their Father have heaven as their home! But the "children of the flesh are not the children of God." This should settle forever the universal fatherhood question. The statement here given by the Holy Spirit is so plain that a wrong idea of the passage seems impossible. "The children of the flesh are not the children of God!" Hence, all men are not God's children. They

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have a father in the flesh, but God is not their Father. The Bible plainly teaches the "universal Creatorhood" of God and the "faith-limited Fatherhood." The children of God are the justified. The children of the flesh are the condemned. "Ye must be begotten again!"

The man who settles once for all the eternity question is the man who lets God readjust his family tree! The saved man is the man who has been "begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

Rapturous truth! Herein is the believer made secure. It is as impossible for God to unbeget any member of His great family of begotten ones as it would be for any man to unbeget any of his children of the flesh! Begotten! begotten into the royal family of heaven! Matchless pedigree! I cannot cease being the son of God! Secure forever, by begetting!

The Bible teaches that there are two fathers—the children of the one are called the "**children of the flesh**" (Rom. 9:8); the children of the other are called the "**children of God**."

Third proposition. There are two natures. This is seen in the following comparison:

FIRST NATURE.

In times past (we were) in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were **by nature children of wrath.** Eph. 2:3.

SECOND NATURE.

His divine power . . . whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature.** 2 Pet. 1:4.

The first nature is derived in the begetting of the flesh; the second nature is received in heeding Christ's words, "Ye must be begotten from above."

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In the next paper we take up the study of the Two Natures.

Surely, our God is a god of matchless grace! Helpless, needy, sin-cursed and undone though man may be, in the gift of a God-imparted new begetting there appears a ground for the endless blessings of eternity. There is offered to sinful man a new begetting, a new family relationship, a new nature—yes, a new life.

AND THAT LIFE IS IN HIS SON!!!

"To get, we must give; to accumulate, we must scatter; to be happy, we must make others happy; and in order to become spiritually vigorous, we must seek the spiritual good of others. —Spurgeon.

Current Events in Prophetic Light

A Series of Comments by Frank S. Weston,
Toronto, Ont.

DEMOCRACY AND THE END.

THE trend of all governments, the entire world over, is now decidedly toward democracy. Portugal not long since drove her king into exile, and now China has granted a constitutional form of government to her people. In every other country the progress is toward democracy.

This feature of the day has its lesson for the student of God's word, for it was foretold four thousand years ago (Dan. 2:40-44). When Israel's royalty perished in Babylon, God handed over the government of the world to the Gentiles; and the sovereignty continues to this day in their hands, and will continue till Christ sets up the kingdom that will never be destroyed.

Nebuchadnezzar was the first world ruler (Dan. 2:37). Babylon was the first world empire. The second was Medo-Persia; the third, Greece; and the fourth, Rome. This last was to break in pieces all other powers. How ruthlessly she did this is well known. This divine program of world power has been for 2,500 years gradually unfolding, and now nearly all changes foretold have become history. This fact proclaims with thrilling emphasis that the end of the age is near.

One prediction is now fulfilling—the mixing of the

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clay with the iron. Iron represents kingly rule. What does the clay imply? It first appears in the feet and more markedly in the toes? What does it denote? A new element to mingle in the government, and one that will weaken the iron sway. What is it but the human mass? The type is an expressive one. The common man is to rise and claim part in the government. Another evidence of this identification of the clay with the mass of humanity is found in the time when the clay makes its appearance. It is not seen till we come to the feet. This is in accord with history. The first appearance of the clay is coincident with the French Revolution, at the close of the eighteenth century. Then for the first time the people arose and claimed the sovereignty. There were revolutions before, but they were movements to dethrone a wicked or tyrannical ruler, with a view to placing a better in his place. They did not contemplate taking the rule themselves. The monarch claimed to rule by divine right—as appointed by the Deity to represent Him on earth. This was the accepted theory for many centuries. The French Revolution was the first attempt of the people to rule. In that revolution the people dethroned monarchy as monarchy, and seized the sovereignty for themselves. Louis XVI. claimed divine right to rule. This claim the French Revolution understood and denied. Ever since that time the clay element has mixed with the iron of monarchical rule in Europe.

Daniel tells us three things as to this new element. First, it will remain till Christ comes. Secondly, this new element will greatly weaken the government's power. The people will constantly affect the rule. "The kingdom shall be partly strong and partly broken."

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Thirdly, the iron and the clay will not work together—"iron is not mixed with clay."

Two classes will be found—Royalists and Socialists. Such was the forecast. Now, what do we behold today? Conditions which correspond exactly with the prophecy. We have before our eyes the features foretold more than 2,000 years ago.

Says the English Secretary of State, "Democracy governs the day, and those who are wise accept facts, and rejoice in them. The voice of the people is not always the voice of God. But with what would you replace the voice of the people? I, for my part, know not."

This presence and prominence of the clay element in government is a wonderful feature. Even the East—the immemorial home of the unmingled iron rule—is yielding to the inroads of the clay.

"The axiom of international politics," says Lord Curzon, "would have been accepted with less dispute than the belief that devotion to absolutism was so innate and deeply rooted an institution in the East that, whatever change of government it might set up, or desire, this would not take the form of representative government or democratic institutions. The change produced has been enormous. Within seven years we have seen the Turks in Europe and the Persians in Asia dethroning an absolute monarch and setting up a parliamentary chamber; the Egyptians clamoring for a similar institution; the Indian Nationalists adopting as their avowed program self-government on parliamentary lines; the Siamese commencing an agitation at Bangkok; the Filipinos already manipulating with zest the institutions conferred upon them by America; the Russian slavs ex-

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tracting a Duma; and above all, China committing herself to a parliament."

As distinct from the aristocracy, the common people are now coming to the front, and are making extravagant demands of the rulers. This is not a peculiarity of one country, but of all countries. Every land is beholding the uprising. Frederick Harrison writes: "There is upon us a social ferment that goes deeper than mere constitutional struggle. It is the vague, profound and mysterious upheaval that is loosely called socialism—not socialism in any definite formula, but the universal yearning of the millions for power."

The problems arising out of this state of things will never be solved till the Lord comes. Henceforth there will be instability of government. The Hebrew for "divided" (Dan. 2:41) "always signifies unnatural or violent division arising from *inner* disharmony or discord" (Keil). From this time to the end there will be no governmental rest. Our only hope of peace is in Christ's coming to rule (Isa. 2:4). Until that time the iron and the clay, never mixing, make the kingdom partly strong and partly broken. Let us have no false hopes. Peace comes not till the Prince of Peace appears.

"Were it not for the promised help of my Savior, I would think no more of preaching, but rather labor for daily bread."

—Edward Payson.

Modern Thought in Modern Verse

By the Editor

THE most significant of all the great changes taking place in this swiftly moving age is the so-called "recasting of faith" and "re-stating of old principles" into which the leaders of modern thought are now taking the masses. Little by little, faith in God as an infinitely holy one, who demands judgment for sin, has become unpopular; little by little, the truth concerning a salvation found only through the vicarious atonement of Christ is disappearing; little by little, living a life of mighty deeds is being idealized among men instead of living a life of mighty faith; little by little, the idea of social betterment and reform are taking the place of individual salvation; and men are being taught to regard an outwardly righteous city, made so by political intrigue, as greater than an inwardly righteous believer, made so by regeneration. And so the slogan of today is "Save the City!"—the community—while the purpose of Christ in this age to "Save the lost!"—the individual—is slowly receding from view.

This Twentieth Century Infidelity is not confined to any one class. Preachers and teachers, doctors and lawyers, editors and statesmen fraternalize with one another in this "New Religion" which takes the eye from the God of the heavens and rivets it to the earth earthy.

It has been well said that the popular thought of any era will be reflected in its literature. This has proven to be the case to a remarkable degree in the writings of today. A loose, free-thinking attitude toward all that

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pertains to the "faith once for all delivered unto the saints," pervades the very atmosphere of the modern book. However, this spirit of breaking away from the moorings of the Word of God is perhaps no more plainly set forth in any realm of literature than in the verse of today. Two or three examples will suffice to illustrate.

"The Magazine Pilot" prints this:

If you love life and are willing to exalt it above names and things,
If you love truth, after severest tests and are not afraid,
If you believe in brotherliness more than in the hates of the jungles,
If you believe helpfulness is practical in this world of affairs,
If you love justice and hate the very semblance of exploitation,
If you love work as the expression of the creative idea,
Then let us work together,
We will be comrades.

And these are the tasks to which we will lend our hands:
Tasks of the field and forest,
Tasks of the mill and mine,
Tasks of the common day first of all we will accept.

And to these tasks we will bring the great soul's love of doing.
And we will bring the passionate love of comrades,
And we will bring a reverent regard for the future.

We will till the soil for our present needs but we will conserve its fertility for generations yet unborn.
We will fell trees but we will also plant and religiously restore the forests.
We will drain swamps and reclaim deserts and build up the city beautiful.
Throwing our kits over our shoulders we will go forth to build the New Jerusalem, the New Chicago, the New New York, the new every-other-city-under-the-sun, wherein may dwell righteousness.
Not that there will be a new astronomy and a new geology.
The same old stars will be above our heads and the same old earth beneath our feet.
But the stars will be stars of hope and the earth will be an earth of promise for all the children of men.

With what subtlety and adroitness the writer of these

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lines sets before us the idea of a Christless millenium which shall be brought in by co-operation, conservation, and reform. What pity, that men should let Satan send them after the bags of gold at the end of a man-attained millennial rainbow, when God's word so clearly teaches that the day of righteousness shall be manifested, not by growth, but by catastrophe and flaming judgment.

The Kansas City Star recently gave great prominence to the following:

I saw the town's tall towers swim through the vapors of the
blue,
Its cupolas shone in the airy zone where the autumn migrants
flew;
And the feathery things on beating wings that ride the atmos-
phere
Went veering by with a startled cry at the domes encroaching
near;
For foliate fret and parapet, and gargoye, arch and scroll,
Hung floating there in the ambient air that streams from pole to
pole.

I felt the leap of my pulses sweep my veins of throbbing clay:
For this is the dream that my people dreamed before the break
of the day;
Before they broke through the woods of oak or fashioned the
puncheon beam,
Or lifted the sod for the dug-out walls, they dared to dream
this dream.
They dared, they dared and they boldly fared through the wil-
derness alone,
By the roaring stream; and they bore this dream of gossamer
stuff—and stone.

And now I gaze through the misty maze at walls that comb the
sky,
Of pink and green and a gauzy sheen where the white plumed
vapors fly.
The town, the town; it is gazing down from the startled sky's
abyss,
And myriad feet are in the street where the trade tides roar and
and hiss.
Who hath builded this citadel in fabric of brick and brass?
And who will build for the city's soul and the things that will
not pass?

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And now I dream of the towering town of Babel, how it fell
With tongues confused and the tribes dispersed on the ancient
road to hell,
But here have the tribes from all the earth foregathered again
as one,
And the tongues confused are harmonized and the ancient curse
has run;
And out of all lands they lift their hands to build with stream
and fire.
Brother, why cannot we raise at last the City of Man's Desire?

Well might John say, "The spirit of Anti-Christ doth already work." How could that spirit be more thoroughly revealed than it is in the question, "Why cannot we raise at last the City of Man's Desire?"

The purpose of the Anti-Christ during his brief reign shall be to give to man the gratification of his desires and lusts. The time shall come, the city shall come—that awful city, that appalling city—the City of Man's Desire. Well might the Psalmist say, "The wicked boasteth in his heart's desire!"

The November number of Current Literature contains a long poem entitled "Earth's Song." Only a part of the blasphemous thing is reprinted, but enough is given for the insidious character of the poem to be clearly revealed. "Mother Earth" is represented as speaking to men, and calls them her "children."

O Man, if you could but know what a glory you are!
Into you went the fire of the sun, my star;
Into you went the millions of ages of me;
Into you went the millions of ages to be;
And love and desire and dream and a daring brave
From me rose in you as the sea leaps up in a wave.

Shall my mighty dream fail? Children, oh, children of me,
How long shall you shun your mother of mothers and be
Self-willed creatures that kill and find God in the skies?
O nearer is God: under your feet he lies:

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It was I that arose in your Christ, it was I, I that grew
In your Darwin, your Dante; it was I that pulsed in the air,
Wild-flavored, cool, sun-soaked, when your Whitman was
there!

Turn away from all littleness, children! Come now to me,
Fulfilling yourselves and your mother in all that may be!

O build you the great White City of love and of toil,
O set the young children to grow in the strength of my soil.

In the opening line of the extract the voice cries out
to man "What a glory you are." This is sadly out of
joint with the testimony of inspiration which says:

There is none righteous, no, not one.
Their throat is an open sepulchre.
Their mouth is full of cursing and bitterness.
Destruction and misery are in their way.
—Romans 3.

The soap bubbles of our boyhood were not more substantial than is the "divine spark" bubble with which Satan seeks to teach that man is glorious. The opening words are crafty.

But the writer of these lines rather drifts from subtlety and boldly calls on men to no longer look for their God in the skies but find Him in every earthly thing—in Dante, in Darwin, in Christ, in Whitman! Ah, truly, our God is a long-suffering God else would He come forth and wreak summary vengeance on the intrepid man who dares link the name of His Son, the Lord of Glory, with the name of any member of the tribe of Darwin, Dante and Whitman.

Where is that man who studies His Bible and yet fails to see in these things the sign-posts which point to the coming of the King of Kings?

The Lord is at hand.

Truth in Type

Conducted by
Aaron Schlessman

THE MANNA AS A TYPE OF CHRIST.

The Manna Setting Forth a Divine Provision for a
Human Need.

THE MANNA.

1. The manna was food from heaven.
Ex. 16:15.
2. The manna was a loving provision of God for His earthly people.
Ex. 16:12.
3. The manna had to be gathered daily by them.
Ex. 16:21.
4. The Israelites having eaten the manna found it sufficient to sustain them.
Ex. 16:35.
5. The manna of one day would not suffice for the needs of the next.
Ex. 16:19, 20.

CHRIST.

1. Christ is the true bread of heaven.
John 3:16.
John 6:32, 58.
2. Christ is a loving provision of God for the believer of this age.
Col. 3:1.
Eph. 6:10.
3. Christ must be laid hold of by faith.
Phil. 3:12.
4. The believers, feeding upon the invisible table of God, grow strong in Him.
John 6:55, 56.
John 15:4.
5. The spiritual food of yesterday will not suffice for today's needs.
Eph. 6:10-18.

Israel Setting Forth the Believer's Attitude Toward
the Divine Plan.

THE MANNA.

1. The manna was not valued.
Num. 21:5.
Num. 11:6.
2. Israel sought the fleshpots of Egypt.
Num. 11:5.
3. The Israelites lost many blessings because they murmured against God's feeding them upon the manna.
Num. 21:6.

CHRIST.

1. God's divine provision is not valued by the believer.
Gal. 3:3.
2. God's children seek worldly things.
2 Cor. 6:17.
Col. 3:1-3.
3. God's children lose many blessings because they do not feed upon Christ.
Gal. 2:20.
Rom. 12:2.

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The Manna as a Type of Christ.

That the manna was a type of Christ, He himself has declared, in His conversation to the Jews in the sixth chapter of John. Here He drew a parallel between the bread that Moses gave to the Israelites and Himself, "The true bread of heaven"; "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. I am the bread of life" (John 6:32, 35). Jesus Christ, the eternal Son of God, uncreated, always dwelling in the bosom of His heavenly Father, was foreordained by God (1 Pet. 1:20) to "give life unto the world." Those who believe are children of God (Jno. 1:12).

The Manna Setting Forth a Divine Provision for a Human Need.

The manna was food from heaven to nourish and sustain the children of Israel. They did not know what the manna was when they saw it. "And Moses said unto them, This is the bread which the Lord hath given you to eat" (Ex. 16:15). But the true bread of heaven is Christ. "For God so loved the world, that He gave His only begotten Son" (Jno. 3:16), "For the bread of God is that which cometh down out of heaven, and giveth life unto the world" (Jno. 6:32); "and he that eateth this bread shall live forever" (John 6:58).

The manna was a loving provision of God for His earthly people. Hear His word: "I have heard the murmuring of the Children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God" (Ex. 16:12). He invited the Israelites, saying, "Come ye, buy, and eat; without money and

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without price." Christ is a loving provision for the believers of this age, the members of His body, the church. "If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God" (Col. 3:1). "Rejoice in the Lord." "Be strong in Him, and the strength of His might."

The manna had to be gathered daily by the Israelites. "They gathered it every morning, every man according to his eating" (Ex. 16:21). And if any man gathered more than his appointed portion, "It bred worms, and stank." Christ, too, must be laid hold of daily by faith. To neglect this phase of our life is to become shriveled Christians. Let us say with Paul, "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus" (Phil. 3:12).

The Israelites having eaten the manna found it sufficient to sustain life. "The children of Israel did eat manna forty years, . . . until they came unto the borders of the land of Canaan" (Ex. 16:35). God provided abundantly. The believers feeding upon the invisible table of God grow strong in Christ. "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood **abideth in me, and I in him**" (Jno. 6:55, 56). "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me" (Jno. 15:4).

The manna of one day did not suffice the need of the next. "Moses said, Let no man leave of it till the morning. . . . But some of them left of it until morning, and it "bred worms and stank" (Ex. 16:19, 20). The manna had to be gathered daily. The blessings of one day were

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not sufficient for the next day's needs. Neither will the spiritual food of yesterday be sufficient for the needs of the believer today. But one must commune with Him daily. "Quench not the Spirit." "Be strong in the Lord, and in the strength of His might. Put on the whole armor of God, . . . Take the helmet of salvation, and the sword of the spirit, which is the word of God, that he may be able to stand against the wiles of the devil" (Eph. 6:10-18).

Israel Setting Forth the Believer's Attitude Toward the Divine Provision.

God bestowed His grace and mercy freely upon the fickle Israelites, yet they valued not the manna, the heavenly provision. They cried out, "Our soul is dried away: there is nothing at all, beside this manna, before our eyes" (Num. 11:6); "and our soul loathed this light (accursed) bread" (Num. 21:5). God's loving watch-care was forgotten, and they were turning from His grace, seeking to satisfy the desires of the flesh. Likewise, God's divine provision is not valued by His children, but **we are foolish and fickle** as was Israel and seek to do the works of the flesh for salvation. Alas! Alas! How many have begun in the spirit but are trying to be perfected in the flesh (Gal. 3:3). How many are saved by grace, but try to keep saved by their works, instead of the finished work of Christ. The Word of God says, "By the works of the law shall no flesh be justified in His sight." But it also says, "Grow in grace and in the knowledge of Him daily." May we heed the Spirit's voice.

Israel sought the fleshpots of Egypt. "We remember the fish, which we did eat in Egypt freely; the cu-

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cumbers, and the melons, and the leeks, and the onions, and the garlick" (Num. 11:5). They would rather have been amid the fleshpots in darkness than to walk through the wilderness and feed on the bread of heaven. What a picture of the believers of today, who are seeking worldly things. Where are the vast majority of God's children found? In the theatre, the ballroom, the park, the fraternity, and all sorts of worldly affairs. God says, "Come ye out from among them, and be ye separate;" but multitudes go a whoring after the earthy. God says, "Set your mind upon the things that are above, where Christ is"; but scores of His children say, "Let us delve in the muck and mire of filth and sin." God says, "Put on the whole armor of God"; but hosts of His children say, "Let us walk by the flesh."

"They choose the husks which swine do eat,
Or meanly crave the serpent's meat."

When will God's people turn to Him and say:

"In thee alone thy children find
Enough to fill the empty mind.
Without this food, I starve and die;
No other can my need supply:

 O let me evermore be fed
 With this divine, celestial bread."

The Israelites lost many blessings because they railed against God's feeding them upon the manna.

"He fed with a liberal hand,
And made his treasure known;
He gave the midnight clouds command
To pour provision down."

Yet they spurned his gracious provision. "And the Lord sent fiery serpents among the people, and they bit

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the people; and much people of Israel died" (Num. 21:5). Their awful sins brought fearful judgment. They "had sinned," and sin always means lost blessings. The believers of today lose manifold blessings because they do not feed upon the "true bread of heaven." They do not recognize that they "through the law died unto the law," that they "might live unto God." They do not hear the Holy Spirit saying, "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:2). May the spirit lead each one of us to say: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). **Can we, nay let us make it more intensely personal, can I withhold my life, my all from Him, who gave up all for me?**

"Oh for his love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

"By nature the believer was dead in sin, by
grace he is dead to it."

—C. H. Mackintosh.

Outlines for God's Workmen

Gathered by
Richard S. Beal

AN OUTLINE OF THE EPISTLE TO THE ROMANS.

- I. The Salutation. 1:1-7.
- II. The Thanksgiving. 1:8-15.
- III. The Theme; the Gift of Righteousness. 1:16-17.
- IV. The Necessity of the Gift. 1:18—3:20.
- V. The Application of the Gift. 3:21—4.
- VI. The Effect of the Gift Upon Man in His Relation to God. 5.
- VII. The Effect of the Gift Upon Man in His Own Experience. 6-8.
- VIII. The Relation of the Gift to Israel as a Nation. 9—11.
- IX. The Effect of the Gift Upon Man in His Relation to Others. 12—15.

—Dr. J. M. Gray.

HOLINESS.

Three responsibilities for the Christian to heed.

1. A renunciation of all things of which the life of God disapproves.
2. An abandonment of the whole being to God, that He may possess the territory, and realize it according to His will, and for His glory.
3. The maintaining of simple, quiet trust in Him, which expresses itself in obedience and patient waiting for His guidance.

—G. Campbell Morgan.

"SHALL NOTS."

True to all Believers in Christ. Jno.3:16.

1. Shall not Perish. Jno. 10:28; Rom. 8:1.
2. Shall not Come in Judgment. Jno. 5:24.
3. Shall not Want. Ps. 23:1; Phil. 4:19
4. Shall not be Afraid. Ps. 91:5-6; 112:7.
5. Shall not Walk in Darkness Jno. 8:12.

—G. W. Noble.

ACCEPTABLE SERVICE.

1. Serve with all Thine Heart. Deut. 10:12.
2. Serve with a Willing Mind. 1 Chron. 28:9.
3. Serve with all Humility. Acts 20:19.
4. Serve with Gladness. Ps. 100:2.

—G W. Noble.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

BIRTH OF JOHN THE BAPTIST FORETOLD.

Luke 1:5-23. January 7, 1912.

HOPE in God insures against disappointment and failure. Zacharias and Elisabeth belonged to the faithful remnant in Israel, whose hopeful trust in Israel's God made them the possible channels of blessing to the world.

1. A Visit from Gabriel (vs. 5-13). Zacharias and Elisabeth were "righteous before God." Their "walk" was pleasing to Him. It is not, then, surprising that they were the recipients of such signal blessings from Jehovah. God always blesses the soul that hungers after the true righteousness (Matt. 5:6), that maintains a walk of integrity and devotion before Him (1 John 1:7), and that yearns to be blameless in His sight (1 Thess. 5:23).

But there was something lacking in their home life, which cast a shadow across their pathway. Elisabeth was childless. Such a state was sincerely mourned by every Jewish woman, for every godly home in Judah cherished the hope that the birth of a male child in their household might mean the long-looked-for advent of the Messiah.

Zacharias and his wife did all that could be done under the circumstances—they prayed to God (vs. 13). Doubtless they continued praying for a son even when old age coming upon them would make such a request appear in vain (vs. 7). The God who gave Isaac to Abraham and Sarah could grant their petition. Should we fear to ask Him for things impossible with men (Gen. 18:14)?

The Lord heard their prayer. So willing was He to give them their heart's desire that He sent Gabriel to meet Zacharias at the altar of incense (vs. 11). The angel foretold the birth of a son, and commanded that they should call his name John (vs. 13). Thank God for this record of answered prayer. It is one of the many given in the Word that we might seek with greater faith the definite things we need (Prov. 30:8; Heb. 4:16; Luke 11:8-11).

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2. **The Greatness of John the Baptist** (vs. 14-17). It cannot be said of all who come into this world that their birth is the beginning of joy and gladness to many. Thousands grieve that some should have come into the world to deepen its gloom and multiply its despairing hearts. What a blessed contrast we see in the announcement of the coming of John into the world! His greatness was not to be like the fame of some who have risen at terrible cost to others, but was to be the true greatness that should bless the world. Study these elements in the greatness of John, as Gabriel foretold them.

First, it was to be "in the sight of the Lord." Napoleon's greatness was in the sight of men, and gained by oppression and bloodshed. John the Baptist might be despised in the sight of many and die in Herod's prison, but by grandly fulfilling his mission he was great "in the sight of the Lord." See 2 Tim. 2:15; Eph. 6:7.

Second, it necessitated total abstinence from strong drink, and the separation of a Nazarite from the world and unto God. More of us would be great in His sight if we were more completely separated unto Him. It might cost us the denial of the fleshly appetites to a great extent, but the result would be worth the price (2 Tim. 2:3, 4, 21, 22).

Third, it was the direct result of being filled with the Holy Spirit. Can any be truly great without this infilling of the Spirit? This question is worthy of sober thought. A true answer might cause the lustre to depart from many a name. Yet must we hold to God's standard of greatness, and look for it in Spirit-filled men alone (Eph. 5:18; Acts 6:3).

Fourth, it is clearly seen in the great work he accomplished, the mighty task of turning men's hearts to the Lord, and of preparing a people for Him. One so laboring in the "spirit and power of Elias" must be great like that true prophet of old. This testimony of Gabriel to the greatness of John the Baptist should be highly esteemed, and is worthy of comparison with the testimony of Jesus (Matt. 11:7-11).

3. **A Sign for Unbelief** (vs. 18-23). "Whereby shall I know this?" Such a question, demanding more than God's simple word, reveals the smallness of faith sometimes found even in the most faithful. Like a host of others Zacharias had to learn that God's promises cannot fail, however impossible they may appear (Josh. 23:14; 1 Kings 8:56; 2 Cor. 1:20). He received the sign he craved, but it came also as a rebuke and punishment because of unbelief. He was stricken dumb until the fulfillment of the promise (vs. 20). Then he should know that God's words are always fulfilled "in their season" (vs. 20; Gen. 21:1; Jer. 33:14; Gal. 4:4). Unbelief is repeatedly rebuked in the Word, especially when found in God's children (Matt. 17:17; John 20:27; Heb. 3:12).

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Thought Producers.

Verse 6. What was the standing of Zacharias and Elisabeth before God? They were righteous. What is the standing of every believer before God? He is righteous (1 Cor. 1:2; 6:11; Heb. 10:14). But what may be the state of the believer? 1 Cor. 1:10-13; 3:1-3.

Verses 8-12. When did the angel appear to Zacharias to tell him of the coming blessing? When he was at his post of duty. In what kind of a life may we expect God's blessing? A life of service (John 15:2, 7, 8).

Verse 13. To what is this promise an answer? Prayer. Is there promise to us that prayer will be heard? John 15:16; 16:24. Upon what condition is this promise made? John 14:14; 15:7. Why is this promise made? That God might be glorified (John 14:13).

Verses 15, 16. What sort of a man was John to be? A consecrated man filled with the Holy Ghost. What was he to do? Turn many of the children of Israel to the Lord. Whom will God most likely use in turning men to Him? The consecrated man who trusts in the power of the Holy Ghost (2 Tim. 2:21; 1 Cor. 2:9-13; John 3:5, 6; 16:8, 9).

Verse 17. In the power and spirit of whom did John come? Elijah. Was John Elijah? No (John 1:21). Upon what condition would he have been Elijah? Matt. 11:14. But on the contrary, what did the people do? Matt. 17:12. When shall Elijah come? Mal. 4:5; Matt. 17:11.

Verses 18-20. From whom had the message come to Zacharias? From God, through Gabriel. Did he have faith enough to simply believe it? No. What was the result? God punished him with dumbness. What does the awful sin of unbelief bring upon (a) the sinner, (b) the Christian? (a) John 3:18, 36; (b) Rom. 4:20; Heb. 3:12, 13; 1 Cor. 11:32.

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"Without faith it is impossible to please God" (Heb. 11:6).

A young man, distressed about his soul, confided in a friend. The friend said: "Did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was I could not lie still. I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, and, of course, I went down at once."

"And then?"

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"Then I found out that I must give up all my struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in fullest confidence that I should never sink."

And is not God's Word more worthy of your trust than the changeable sea? He does not bid you wait for feelings. He commands you to just rest in Him, to believe His Word, and accept His gift.

—Selected.

THE BIRTH OF JOHN THE BAPTIST.

Luke 1:57-80. January 14, 1912.



ACHARIAS' prayer for a son is not given us by Luke, but his song of praise after the answer came is recorded in full. How important that when we have prayed and God has heard, we should take time to thank Him for His goodness!

1. **His Name is John** (vs. 57-63). The neighbors rejoiced with Elizabeth when the Lord showed such great mercy upon her in the birth of her son, but they insisted on naming the child according to time-honored custom. It so happened, however, that the Lord had decreed otherwise. Sometimes the best of our friends get in the way when we walk by God's directions.

But Zacharias trampled all over custom, tradition, and public opinion when he simply wrote on the tablet, "His name is John." What if none of their kindred had been called by that name? A command from God supersedes advice from neighbors. Obedience to the command rescued Zacharias from the mold of public opinion, and fashioned his character after a better pattern. We cannot please our Father unless we love and honor His will above the wishes of kindred, friends, and the whole world (Matt. 15:3; Gal. 1:10, 16; Matt. 10:25, 37).

2. **The Child's Fame** (vs. 64-66). The people marveled when, at the naming of the child, the father's mouth was opened and his tongue loosed. But his unbelief had been sufficiently rebuked. Now he believed and obeyed the word of Jehovah. The first words of that loosened tongue were praises to God. The news spread throughout all the hill country of Judea, and wondering multitudes said, "What manner of child shall this be?" The next words (according to the Revised Version) are especially significant, "**For the hand of the Lord was with him**" (vs. 66). This phrase explains the life of John the Baptist. By himself he would have been, like others, found wanting. But the hand of the Lord was with him from his very birth, and

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therefore he became a power to turning men to Christ (2 Cor. 3:5; Rom. 15:17-19).

3. Blessed Be the Lord God of Israel (vs. 67-80). When a man is filled with the Holy Spirit he will bless the Lord, and find supreme delight in adoring Jesus Christ (John 16:14). The blessing of Zacharias is brought forth by the remembrance of many of God's mercies. Study them one by one, then look for God's hand in your own life, and compare notes.

(1) "He hath visited and redeemed His people" (vs. 68). When a people tremblingly fear a visitation of justice, richly merited, and God visits them with redemption, may they not praise Him? We, too, ungodly sinners, may praise the Lord for a visit of redeeming grace in Christ Jesus (Titus 3:3-7; 1 Tim. 1:12-15; 2 Cor. 9:15).

(2) "Hath raised up an horn of salvation for us in the house of His servant David" (vs. 69). Zacharias knew John to be the forerunner of that Savior of Israel, and rejoiced in His imminent advent. He would be a monster of ingratitude who would not bless the Lord for the Savior and His salvation. And yet our own national Thanksgiving day is in most cases a mockery and a sham because so few are truly thankful for Jesus Christ.

(3) "As He spake by the mouth of His holy prophets" (vs. 70). One of the chief of God's mercies, bringing gladness and hope, is the certainty with which He fulfills every promise. He had promised to raise up in the house of David a horn of salvation for Israel, and now the fulfillment of that promise was made more sure by the coming of John.

(4) "That we being delivered out of the hand of our enemies might serve Him without fear" (vs. 74). Not salvation alone, but salvation with the privilege of fearless service, is one of God's mercies. We should praise Him not only as sinners saved by grace, but also as sinners saved to serve (1 Tim. 1:12; Eph. 3:8).

(5) "And thou, child, shalt be called the prophet of the Highest" (vs. 76). John's appearing was like the dawn before the full rising of the sun, the first relief to millions sitting in darkness. While we glory in the Savior above all, we should be blind indeed in failing to recognize our great blessings received through the prophets and messengers who prepare the way for Him.

When will our tongues be loosed and our mouths opened in songs of praise to the "God of all grace"? Not until we, like Zacharias, are filled with the Holy Spirit (Eph. 5:18-20). Then, when heart and lips sing of His salvation, we will be conscious of greater power in winning lost sinners to Jesus. God, hasten the day for us all!

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Thought Producers.

Verses 59, 60. What name do the neighbors propose for the son? His father's name. But what had God said his name should be? John. Do the parents give ear to the popular cry, or do they obey God? They obey God. Is the follower of God called upon to be a good fellow, follow the crowd and give heed to the popular cry of the thoughtless masses, or to obey God? 2 Cor. 6:14-18; Rom. 12:1, 2.

Verse 63. What did Zacharias write? His name is John. Why was his name John? Because God had named him John. What is every man? What God calls him, for God looketh on the heart (1 Sam. 16:7).

Verse 64. When was the mouth of Zacharias opened that he might praise God? When he manifested faith by admitting that God's word was true. Who is the most apt to praise God? The man who has faith enough to believe the rich promises of God, such as 2 Cor. 12:9; Phil. 4:19; Acts 1:11; 1 Thess. 4:16, 17).

Verses 68-75. What is set forth in these verses? A blessed condition of the Jewish people. Do we find this true of the Jews today? We do not. Where shall we look to find this condition fulfilled? In the Kingdom (Micah 4:8; Isa 54). Did Christ preach that the Kingdom was at hand when He was on the earth? Mark 1:15. Why, then, is the Kingdom not with us today? Because the King was rejected, crucified, and is not here (Matt. 27:21, 35; Acts 1:9). When are we to expect the Kingdom? When the King comes back to set it up (Acts 1:11; Luke 1:32, 33).

Golden Text Illuminated.

"Blessed be the Lord God of Israel; for He hath visited and redeemed His people" (Luke 1:68).

Good old Spurstow says that some of the promises are like the almond tree—they blossom hastily in the very earliest spring; but, saith he, there are others which resemble the mulberry tree—they are very slow in putting forth their leaves. Then what is a man to do, if he has a mulberry tree promise which is late in blossoming? Why, he is to wait till it does. If the vision tarry, wait for it till it come, and the appointed time shall surely bring it. "Watch." —Spurgeon.

GRACE AND TRUTH.

THE BIRTH OF CHRIST.

Luke 2:1-20. January 21, 1912.

THIS story of our Savior's birth is old, but its fascination for multitudes is the same as in other days. Its charm shall endure forever with those who love God, and it will always have a hearing,
"For those who know it best
Seem hugging and thirsting
To hear it like the rest."

1. **Unto Us a Child Is Born** (vs. 1-7). The old prophecy of Isaiah, known and loved by the faithful remnant, had its fulfillment in this strange scene in obscure Bethlehem. "For unto us a child is born, unto us a son is given" (Isa. 9:6). Here is the mystery and blessed miracle of the incarnation. When that little child was born in the humble manger, the Son of God was given unto men to be the long promised Lamb of God, for the taking away of the sins of the world (John 1:29; Isa. 53:6, 7). The very humility of His coming is significant, for He came not to be ministered unto, but to minister and give His life a ransom for many (Mark 10:45; Heb. 10:5-10; Matt. 26:28).

The taxation, or enrollment, of the people by decree of Caesar Augustus was one of the many human activities which God has made to contribute to the fulfilling of His word. Because of this decree it came about that Jesus was born in Bethlehem, as the prophet had long before foretold (Micah 5:2). The literal fulfillment of so many predictions concerning Christ (not one prophecy concerning Him failing) is one of the strong proofs that the Bible is inspired of God. See Gen. 3:15 and Gal. 4:4; Isa. 7:14 and Luke 2:7; Zech. 9:9 and Matt. 21:1-5; Zech. 11:12 and Matt. 26:15; Psa. 22:14, 15, and Luke 22:42, 44; Psa. 34:20 and John 19:33.

Two sad words in this part of our lesson start a train of thought unhappily too pertinent to the age in which we live. The words are, "no room." No room for Jesus in the inn. That is not so sad as to think of Him being ruthlessly crowded out of hearts and lives. Is there room for Him in legislative halls of our country today? We see plainly there is not. Is there room for Jesus in modern society? Room for Him in our homes? Room for the Savior where His blood is most needed to wash away sins? The answer to these searching questions is heart-breaking. The hurrying world is leaving Jesus out of its public halls, its homes, its hearts—and all the while the day of reckoning draws near. He that honoreth not the Son honoreth not the Father, and how grievous is the dishonor they give to God in rejecting the One He sent (John 5:23; John 8:42; 16:9).

GRACE AND TRUTH.

2. **Good Tidings of Great Joy** (vs. 8-14). We are often delighted with the privilege of bearing good news to our friends. The angels of God were thrilled with happiness by the good tidings they brought to a group of humble shepherds that night when the Savior was born. Nations have rejoiced at the birth of princes, but when this Prince of Peace came into the world the demonstration of joy began in heaven. The Savior's birth brought the cross nearer with its hope for sinners vile and lost. It brought into the world the One through whom the Father purposed to give peace, good will, and every needed blessing to all who would receive His bounty (John 3:16; 2 Cor. 5:18, 20; Eph. 2:14, 18).

3. **Believers in the Good Tidings** (vs. 15-20). "Let us now go even unto Bethlehem, and see this thing which is come to pass." This is the true language of faith. The shepherds believed in the message **literally**, and proved their belief by going to see, not whether it had really happened, but "the thing **which is come to pass**." Their belief was well founded, for they said, "which the Lord hath made known unto us." Higher critics may think it wise to question the things God has revealed in His Word, but true believers in Him will always leave that to infidels. We are not to question or criticise the Word, but to believe it and act upon that belief. The Bible is the Book in which the Lord hath made things known unto us. We should strive to be like these believing shepherds, who were so sure of the truth of the angel's message that they "came with haste" to find th child. "Be sure you are right, and then go ahead," sounds not quite so well as "Be sure God has spoken, and then make haste in the way of His commands." There is one place where we may be sure God has spoken, and that is in His Word.

Some who heard the story of the shepherds believed it, some probably did not, but all "wondered at those things." Mary, the mother of Jesus, "kept all these things, and pondered them in her heart." These believing hearts rebuke our slowness in receiving the truth of God. We should read His Word more and ponder its wonders in our hearts, and always believe them (1 Thess. 2:13; Luke 16:29-31).

Thought Producers.

Verses 8, 9. To whom does the angel of the Lord appear? The shepherds. What were the shepherds doing? Keeping watch over their flock. Would Christ have His servants to watch over His flock? John 21:15-17. Does He promise special blessing to the thus faithful servants? John 15:1-7.

Verse 11. What was the glad message that the angel brought? That a Savior was born. For whom was the mes-

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sage? The whole world (vs. 10; John 3:16). From what does Christ save the sinner when he believes? The guilt and penalty of sin (1 John 1:7; Heb. 10:17; John 3:18; Rom. 8:1). How does He save him? By blood (1 John 1:7; Heb. 9:11-22).

Verse 15. What did the shepherds do when they had heard the message? They believed and went to find Jesus. The message of the angel was for the whole world, but what must every one do who would be saved? Believe and come to Jesus (John 3:16; 6:35-37; Acts 16:31).

Verse 17. When the shepherds had found Jesus, what did they do? They told abroad what had been told them about Jesus. What would Christ have those to do who come to Him? To spread the new of salvation (Matt. 28:19, 20; 2 Tim. 2:24-26).

Verse 20. How did the shepherds further show their joy? By praising and glorifying God. Should we follow this glorious example? Heb. 13:16; Col. 3:16.

Golden Text Illuminated.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11).

If you put two canaries in a cage tonight, and in the morning when they awake they see a quantity of seed in a box, what will the birds do? Will they stop and ask what the seeds are there for? No; but they each reason thus: "Here is a little hungry bird, and there is some seed; these two things go well together." And straightway they eat. So say, "Here is a Savior, and here is a sinner. These two things go well together. Dear Savior, save me, a sinner." —Spurgeon.

THE PRESENTATION IN THE TEMPLE.

Luke 2:22-39. January 28, 1912.

JESUS never appeared as a destroyer of the law, but as the One who fulfilled it that He might become "the end of the law for righteousness to every one that believeth" (Rom. 10:4). Accordingly we observe with interest how from infancy His earthly life was in strict conformity to the letter of the Mosaic code (vs. 21-24). Then, having lived up to its most exacting requirements, he also paid its terrible penalty in the stead of those who had broken the law, and so He became the Savior of sinners.

1. **The Holiness of Jesus** (vs. 22-24). According to both Old and New Testament usage of the word, **to be holy** means **to be set apart for God**. It is identical with sanctification. It

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was required in the law of Moses that every male child be called holy to the Lord (vs. 23; Ex. 13:12, 16). Because of the law Joseph and Mary brought the child Jesus to Jerusalem "to present Him to the Lord" (vs. 22). The holiness of Jesus means more than spotlessness of character; it means His peculiar presentation to the Lord through which He became the Savior of men. Both His testimony and life show forth the great meaning of His sanctification, His setting apart (John 17:19; Heb. 10:5-7; John 10:17-18).

2. **The Blessing of Simeon** (vs. 25-35). In four important things Simeon is a worthy example for Christians in this dispensation. (1) He was just (right with God; Rom. 3:24-26); (2) he was devout (Acts 2:5; 8:2); (3) he was waiting for the consolation of Israel, as believers should now be watching and waiting for "the blessed hope" (Ti. 2:13; 1 Thess. 1:10; Phil. 3:20); and (4) the Holy Spirit was upon him (Acts 4:8).

Doubtless because of his unusual devotion some things were revealed to him that others did not discern. He was assured by the Holy Spirit that he should not see death before he had seen the Lord's Christ (vs. 26). In like manner it is true even now that the Holy Spirit reveals wonderful things to those who are yielded to him and reveals things not known to the natural man (1 Cor. 2:9, 10). Simeon was a man led by the Spirit. "And he came by the Spirit into the temple" (vs. 27). Satisfied by the crowning blessing of his life, the privilege of seeing the promised Deliverer, he was ready to depart in peace. Only those who are partakers of Simeon's trust in a merciful heavenly Father can hope for a peaceful departure from this life (Isa. 57:1, 2; Rev. 14:13).

The blessing of Simeon discloses what he saw in the child held in his arms. He beheld by faith God's salvation, a light to enlighten the Gentiles, and the glory of Israel. The prophets of old had by the Spirit discerned as much in the Savior of whom they prophesied (Isa. 42:6; 49:6; Zech. 2:5). The unbelieving today see in Jesus no more than the admirable virtues of a man. The eye of faith beholds in Him salvation, light from heaven shining in a world of darkness, and such effulgent glory as could only be found in God Himself (1 Cor. 1:30; John 8:12; 1:1-5).

The strange part of Simeon's blessing is the part addressed to Mary. "This child is set for the fall and rising again of many in Israel." The very Rock of Ages did become to many in Israel, and is even now to many not of Israel, a rock of offense and a stone of stumbling (Isa. 8:14; Rom. 9:32, 33; 1 Cor. 1:23, 24; 1 Pet. 2:7, 8). But they who trust in Him find that He does in wondrous grace lift them from the sinking sand of unspeakable shame to heights of infinite glory.

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3. **The Adoration of Anna** (vs. 36-39). Anna was an honorable widow of eighty-four years, whose time was spent in the temple in fasting and prayer. It seems that the world has always needed some who could give themselves to prayer more than the average person is able or inclined. This poor widow apparently could not do much for her God. Her works were not the kind to be displayed before the world, and yet she constantly engaged in the greatest service possible, the service of prayer. Perhaps she is mentioned in this way for the purpose of teaching us that time spent in prayer is not wasted. If ever inclined to belittle the value of hours devoted to prayer, let your mind revert to this honorable mention of Anna, the prophetess, or think of the example and exhortation of Jesus and His apostles (Rom. 12:12; Luke 6:12; Mark 1:35; Mark 6:45, 46; Luke 9:28, 29).

Anna "spake of Him to all them that looked for redemption in Jerusalem" (vs. 38). There were those who lived day by day in the attitude of expectation, looking for the Messiah's advent. There should be many more in these days looking and waiting for the second advent of Christ, as the "blessed hope" of the children of God (1 Thess. 1:10; Titus 2:13; Phil. 3:20; 2 Tim. 4:8). —

Thought Producers.

Verse 25. What sort of a man was Simeon? A just man. Under the law, who was a just man? One who offered sacrifice for his sins (Lev. 4:27-35). In this grace age, who is just? The one who has accepted Christ's sacrifice (Rom. 3:21, 22; 10:10).

Verse 26. Who was Simeon to see before death? Christ. How was this fact revealed to him? By the Spirit. How is God's will and truth always made known to His servants? By the Spirit (1 Cor. 2:9-14).

Verses 29, 30. How did Simeon say for the Lord to let him depart? In peace. Why could he depart in peace? Isa. 57:1, 2; Rev. 14:13. What had he seen? The salvation that God had prepared. Who may receive this salvation? Whosoever will (John 3:16; Rev. 22:17). Can the one who does not receive it depart in peace? John 3:18, 36.

Verse 32. What was the salvation of Jehovah? (a) A light to lighten the Gentiles (Isa. 42:6, 7; John 10:16; Acts 15:7-9); (b) and the glory of the people Israel (Luke 1:32, 33; Isa. 9:6, 7; 11:10-12; Jer. 23:5, 6; Ezek. 37:21, 22).

Verse 34. For what did Simeon say that Christ was sent? The **fall** and **rising** again of many in Israel. What is Christ to the Jew today? A stumbling stone (Isa. 8:14; Rom. 9:32, 33;

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1 Cor. 1:23, 24). But what shall He be to them at His second coming? A headstone (Zech. 4:7; Hosea 14; Micah 4:6-8).

Verse 38. What did Anna the prophetess do when she had seen the Lord? (a) Gave thanks unto God, (b) and spoke of Him to others. Should we give thanks to God for the gift of His Son and tell others of the gift? 2 Cor. 9:15; Rom. 7:23-25; 1 Cor. 2:1, 2; 2 Tim. 2:24, 25.

Golden Text Illuminated.

“For my eyes have seen thy salvation, which thou hast prepared before the face of all peoples” (Luke 2:30-31).

Payson, when dying, expressed himself with great earnestness respecting the grace of God as exercised in saving lost men, and seemed particularly affected that it should be bestowed on one so ill-deserving as himself. “Oh, how sovereign! Grace is the only thing that can make us like God. I might be dragged through heaven, earth, and hell, and I should be still the same polluted wretch, unless God Himself should renew and cleanse me. It is grace, when my eyes have seen thy salvation, which thou hast prepared before the face of all peoples.”

—Spurgeon.

Prayer girds human weakness with divine strength, turns human folly into heavenly wisdom, and gives to troubled mortals the peace of God.”
—Spurgeon.

ROM. 6:23

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GAL. 2:20

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Perfect Peace, whose
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cause He Trusteth in Thee.

ISAIAH 26:3.

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ARTICLE
ON
THE
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OF
GOD.

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But Christ

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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”
—Spurgeon.

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for

MARCH -:- 1912

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“Privilege bestowed by grace is a grave responsibility.”
—G. C. Morgan.

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azine for Earnest
Men and Women
Everywhere.**

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Nothing is loss, or waste, that can mirror
the excellencies of the Pre-eminent Christ.

W. A. Crouch.

Grace and Truth

EDITORIAL

Disappointment— His Appointment

THE omission of the February issue was a disappointment, but it seemed to be by His appointment. God permitted Daniel to be thrown into the den of lions that He might reveal His power. God has permitted "Grace and Truth" to be thrown into a lion's den of difficulties that it might be the more plainly manifest that deliverance is of God. To Him we look to close the lions' mouths. He has the power.

As has been frequently stated, the very existence of "Grace and Truth" depends upon the gifts of the friends of the great truths for which the magazine stands. The February issue was omitted because of an empty treasury. All paid-up subscriptions are extended one month. We make this statement that our readers may understand the failure of the February number to come, and that those who love the truth and to whom our gracious Father is speaking might put their shoulders to the wheel and assist in sending forth the inspiring testimony of "Grace and Truth."

If ever a magazine editor had occasion to be encouraged by the enthusiasm of his readers, the editor of "Grace and Truth" is the man. Inasmuch as the bless-

ings of God have been freely bestowed in the past, we look to Him in confidence to pour forth His bounty in the coming days.

Who Looked for Him?

OVER and over again, the statement is made that only the "small fry" are pre-millennialists; that only the uninformed and ignorant ever have believed or taught that the Lord would come **before** the thousand years spoken of in the Revelation. Only the helplessness of the post-millennial position could ever lead the most commonplace student to a statement so self-evidently false and absurd.

Dean Alford, whose authority and scholarship none question makes some very pungent statements in his interpretation of the twentieth chapter of Revelation. The words on which he is speaking are,

They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection.

Dean Alford's remarks on these words follow:

If in a passage where **two resurrections** are mentioned, where certain **souls lived** at the first, and the rest of the **dead lived** only at the end of a specified period after the first,—if in such a passage the first resurrection may be understood to mean **spiritual** rising with Christ, while the second means **literal** rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first

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resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain: but if the second is literal, then so is the first, which in common with the whole primitive church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope.

Praise the Lord for so clear a testimony. In this dark age when men are reducing the Bible to the level of human reason, and denying the vicarious atonement, and refusing to believe in our Lord's return, may God in His goodness raise up men with the fearlessness of an Alford to contend earnestly for the truth once for all delivered unto the saints (Jude 3).

A Visitor

THE United States has been favored (?) by a visit from the man whose false teaching on the inspiration of the Word of God and the power of the blood has made his name a byword, Reginald J. Campbell of London. All of Campbell's utterances while in the Western part of the U. S. were guarded, but not so much so that one who had read his printed works could fail to see the "cloven hoof."

The secular press has given him a hearty hearing and favorable notice. We thank God for a few watchmen on the walls whose voices have rung forth the note of warning against this smooth tongued enemy of the Cross of Christ.

The Coming Kingdom

OUR Lord has taught us the Kingdom shall come, and indeed the prophecies are too plain to leave any doubt in the mind of God's devout child. It shall be a time of great blessedness for then "the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:6). While the complete removal of the curse will not take place until the eternity period (Rev. 22:3); yet the blessings of the Kingdom age shall become a marvelous type-prophecy of the glories which await us when Christ the Son "Shall have delivered up the Kingdom to God, even the Father" (1 Cor. 15:24), for then shall our God be "all in all" (1 Cor. 15:28).

It has been well said that there are three prerequisites of any kingdom.

1. A territory.
2. Subjects.
3. A king.

We cannot have a kingdom without a territory, a dominion; we cannot have a kingdom without subjects; we cannot have a kingdom without a king. The territory is here, the subjects are on hand, but the King is away! hence the Kingdom is now impossible.

However, the absence of the King has in no wise deterred the "scribes and pharisees" of this present age from filling the ears of the people with a slogan which is not to be found in the Bible,—*"Bring in the Kingdom,"*—*"Bring in the Kingdom,"*—*"Bring in the Kingdom."* In conventions and institutes, in preaching services and prayer meetings, in Sunday school literature and denomi-

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national newspapers, the cry is the same, "Bring in the Kingdom,"—"Bring in the Kingdom." And all the time they forget that the King has gone into a far country, there to receive a Kingdom (Luke 19:20). Oh, what folly for puny man to rush about seeking to establish a kingless kingdom.

Lord Jesus, come! Come in thy might, come with all thy holy angels, come avenging thyself against all who hate thee, come revealing to deluded man the hopelessness of setting up God's Kingdom without God's King! Come, manifesting to an unbelieving world thy matchless glory and power! Lord Jesus, come quickly.

The Blessed Hope

“**I**F I go away, I will come again” (Jno. 14:3). The Lord shall return! Is it a blessed hope? The Apostle Paul's answer is plainly, yes. But is it a blessed hope to the children of God, as a whole, today? Alas, the answer must be, No. The hope of seeing the Lord face to face is practically meaningless to the rank and file in our churches! The hope of sharing His glory in the coming Golden Age is unthought of by the mass of church members! To speak of looking for the appearing of the Lord from heaven is much the same as speaking in an unknown tongue! The blessed hope of Paul is not the blessed hope of the church! But thanks be unto God there are those who still “love His appearing” (2 Tim. 4:8)

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and whose souls still cry out for His swift coming. God hath, in this age of the church, a remnant who are gathered unto the name of the Lord and who patiently wait for Him. To them it is a blessed hope. Blessed because it shall bring the glorified Head and the members of "the body" into manifest oneness; blessed, because it shall bring about the resurrection of the "dead in Christ"; blessed, because it leads to the long anticipated Kingdom of Heaven established on earth; blessed, yea, thrice blessed Hope! We wait for Thee.

Increasing laxity of life and increasing laxity of doctrine go arm in arm...A church that dances and frequents theaters and lives in self-indulgence during the week, enjoys a doctrine on the Lord's day that makes the punishment of the wicked not so awful after all.

R. A. Torrey.

The Kingdom of God and Heaven

Dr. W. B. Riley
MINNEAPOLIS, MINN.

Revelation 21:1-27.

PAUL, in writing to the Corinthians tells them that when Christ "shall have abolished all rule and all authority," and "put all enemies under His feet," "then He shall deliver up the Kingdom to God, even the Father, that God may be all in all." The Millennial Kingdom on earth—complete at the end of a thousand years—is to be succeeded by the Kingdom of God "in Heaven." The same earth that crowned Christ with thorns and crucified Him on Calvary will be compelled to "crown Him Lord of all," and for a thousand years acknowledge His complete supremacy. The Father who gave Him to earth, to contest with Satan its supremacy, will one day receive from His conquering hand the Kingdom accomplished, and forever set it in the heavenlies.

It is particularly popular in our day to speak of Heaven as a subject altogether beyond the reach of man's mind, and to treat it as if our revelation regarding the same was so incomplete that to declare any philosophy of Heaven is to deal in nothing better than fanciful dreams. John Watson, in "The Mind of the Master" says, "Were it possible to place the foolscap on one of our most sublime ideas and turn immortality itself into an asurdity, it is done when a vulgar imagination has peddled with the

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details of the future, and has accomplished a travesty of the Revelation of St. John. . . . Within a limited range science and philosophy are prophets on the unseen, but at a point they leave us, and we stand alone, fascinated, before the veil. No one has come from the other side and spoken with authority save Jesus."

Without reference to the intended strictures of Watson upon those who believe in the literal acceptance of much of the Revelation, let it be remembered that in the last sentence of this quotation from him we find a complete warrant for our study. True, no one has come from the other side and spoken with authority "save Jesus"; but it is equally true that He is the one whose words all students of Revelation are studying. The Apocalypse opens with this sentence: "The revelation of Jesus Christ, which God gave him to show unto his servants."

What Jesus has to say of Heaven is not to be despised by those who would be His true followers, nor neglected in the study of those who would understand the goal to which the Son of God, through the whole millennial period is moving.

The twenty-first chapter of the Revelation is what the Son of Man has to say upon finalities; and it involves the Kingdom of Heaven on Earth: the Capital City in Heaven and the Inhabitants Above and Below.

The Kingdom of Heaven on Earth.

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more" (21:1). This brief statement, studied in the light of other Scripture, is wonderfully comprehensive. It compasses Heaven, Earth and Sea.

The present heaven is to be purified. Evidently the

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word "heaven" as here employed, does not refer to that spiritual state for which the saints of God are set, but rather to the first heaven, or the upper atmosphere. With the same fires by which the earth is to be refined this heaven is to be cleansed (Matt. 5:18). We doubt not that Dr. Seiss is justified in describing it as thereafter a "heaven which will no more robe itself in angry tempests, nor blackness; neither flash with the thunder bolts of wrath, nor cast forth plagues of hail, nor rain down fiery judgment." We believe also that the explanation of these physical improvements is found in a further suggestion of the same author—viz. "It will no longer give lurking place to the devil and his angels." At present Satan is "the prince of the power of the air." On Scripture authority it seems that he has access not alone to the heavens, but into the very presence of God, and that he enjoys the dear delight of bringing railing accusation against God's people, and visiting upon the earth every curse of which his cunning and power are capable. But it will be remembered, among the visions of John, there was witnessed war in heaven, "Michael and his angels going forth to war with the dragon, and the dragon warred, and his angels; and they prevailed not, neither was there found place for the same in heaven. And the great dragon was cast down, the old serpent, he that is called the devil and satan, the deceiver of the whole world, he was cast down to the earth, and his angels were cast down with him." Then it was that "The Heavens and all they that dwell in them were called upon to rejoice."

If the new earth will be complete when Satan is driven from it, and the Father's reign is without a rival, so the new heavens are accomplished by the archangel's

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conquest and the banishment forever from them of the adversary of God and men. Such a heaven will be a fit and glorious canopy for the earth renewed in righteousness.

The present earth is destined to perish. Jesus often spoke of the fact that Heaven and earth would pass away. (See Matthew 5:18, March 13:3 and Luke 21:33). Peter, in his second epistle (3:7-14), says, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

But let it be understood that when we employ the word "perish" we do not mean "annihilation." The Greek term compassing this thought simply suggests "great changes" and involves a "regeneration" rather than an extinction. The same apostle—Peter—speaking of Noah's day, says, "The world that then was, being overflowed with water, perished" (2 Peter 3:6). But it did not become extinct!

It is doubtful whether either science properly understood, or Scripture properly interpreted, admits of the annihilation of anything; but they both recognize such changes in form as mean the passing of the old and the introduction of the new. The writer of Ecclesiastes, therefore, was not mistaken when he said, "One generation goeth and another generation cometh, but the earth

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abideth forever," neither was the Psalmist creating a theological conflict when he said, "Thou hast established the earth, and it abideth forever." The regenerated man "puts off the old man, with his doing, and puts on the new man, that is renewed unto knowledge, after the image of Him that created him." With him, "old things pass away, and all things become new," yet he retains the same body! Paradoxical as it may seem, he is the same man; yet another man—a renewed man.

So there shall be "a new earth," and the righteous shall dwell in it forever. (See Psalms 37:29). "Redemption" means "recovery," and that recovery will be complete. Originally the earth rejected God the Father; and later, it crucified Christ the Son. In its millennial age it will crown Christ Lord of all; and for its eternal future it will re-enthroned the Father. Certain writers have attempted both to imagine and depict the glories of this globe when it shall come again under the benignant reign of God; but we confess to the failure of Milton, and are fully persuaded that no language can present to the human mind our "Paradise Regained" with "God in all and over all."

The sea of our present knowledge shall also pass. The statement of the Apocalyptic writer is "And the sea is no more." Four interpretations have been put upon this phrase, with the preponderance of biblical testimony in favor of the fourth.

The first is that of such clerical skeptics as Reginald Campbell, who so far as it is an authority at all with them, see in it a mere suggestion of the removal of social barriers and the bringing of the nations of the earth into a common brotherhood.

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The second, accepted by many lovers of Scripture, insists that the language involves annihilation, and that in the good providence of God, the vast spaces now occupied by the oceans, or the sea (for all the waters of the world are in one bed) wasting as they do three-fourths of the surface of the globe, will be removed in that age in which the presence of God will not only mean light, but impart life; so that the monster that has wrecked the mightiest vessels will sweep the earth with storms no more, and the peoples who have been divided by her waves shall be brought into constant contact, and their affections will be cemented forever.

The third company of interpreters look upon this language as they do upon most of that found in this wonderful volume, as merely suggestive and symbolical. Robert Stuart McArthur has well voiced them by saying of this phrase: "Today the sea is not thought of as a line of separation, for now it is the highway of nations. Now on its surface go the great ships; and far down in its bed lies the cable which makes the world a whispering gallery. But still on earth separations exist. It often places us on the earth at great distances from our friends; and then there is the sea lying between time and eternity which our friends cannot cross to come to us, nor we, when in life, to go to them. Although we listen ever so intently, we cannot hear their voices; although we wait there so patiently, we cannot see their forms. The cold, dark sea rolls between us and them. There is no cable at its bottom; there is no ship on its surface. Thank God, the day is coming when 'there shall be no more sea!'" To him, and to all those agreeing with him, the reference is evidently to the day when God's people, gathered in Heaven, shall enjoy a brotherhood from which

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every barrier has been removed, the blessed association which knows no separations whatever.

But to us, the fourth suggestion is most in accord with the Word of God,—namely that the sea is to undergo a kindred change to that which is to be accomplished in the heaven and in the earth. Those characteristics which have made it the cruel monster most feared of men, are forever to pass. In its depths war will be no more; the larger shall not feed upon the less; the peace akin to that which characterizes both heaven and earth will settle upon the sea also! Its rippling surface will no longer know the destroying storm, but be vivified and beautified by ambrosial breezes, and men shall no longer sink and strangle in the same and lie dead on its sandy depths, but shall travel it with as great ease as Christ walked the waters of Gennesaret. This, of course, must be true, since our risen bodies will not be subject to the law of gravitation nor subject to death at all. In the beginning of God's creative acts it is written, "In six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11). Unquestionably each of them was affected by the fall. Sin stained the heavens, scarred the earth, and made the sea sanguinary. But the time is coming when "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, will be saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing and the honor, and the glory and the dominion forever and ever" (Rev. 5:13).

The Capital City From Heaven.

"And I saw the Holy City, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out

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of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people, and God himself shall be with them, and be their God."

We shall not pause to debate the question whether this city is real, or whether this language is merely symbolical. That will not be determined by the arguments of men skilled in the oratorical art. Of Abraham we are told that "He looked for a city which hath the foundations, whose builder and maker is God" (Heb. 11:10). Paul declared of all saints "God hath prepared for them a city" (Heb. 11:16). To his disciples Jesus said, "I go to prepare a place for you" (John 14:2). "We know that here we have no continuing city, but we seek one to come" (Heb. 13:14). And we have the promise to believers that they are to "come unto the city of the living God, the heavenly Jerusalem" (Heb. 12:22).

It will be ours, therefore, to search further the sacred Scriptures to find out what we may regarding this—our glorious future home.

To three or four facts these few phrases call attention.

1. **It is now in the process of preparation.** "I, John, saw the Holy City, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." No true and capable bride presents herself to the groom until skilled hands have prepared her for that hour and appearance; and we shall not see this city, which is the bride of our Beloved, until she is "made ready" for the revelation.

Advocates of the great and glorious truth of the second coming of Christ sometimes grow impatient at His delay. Paul warned them that they would, and

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urged them to "wait patiently." This they can well afford to do when they remember the work which now engages His hand and heart. He has not only gone "to receive for himself a kingdom and to return," but He has gone also "to prepare a place" for His own. If with a single word He can make a world so great and glorious as to astonish angels and men, and, with a twist of his arm, fling it into space to go traveling on millenniums after millenniums, who can imagine the City that requires of His thought and endeavor two thousand years, and we know not how much more? Truly it will be made ready, for "its builder and maker is God" (Heb. 11:10).

Its descent is prophetically described: "I saw the Holy City, the New Jerusalem, coming down out of heaven from God." What its pedestal shall be we are not specifically informed. The New Jerusalem of the millennial period is to be "exalted over the hills" (Isa. 2:2); and the Eternal City of the saints' residence is spoken of as "Jerusalem which is above" (Gal. 4:26). If the law of gravity is not to control our risen bodies, neither may it be a factor in the future location of their dwelling place. The Lord who "hangereth the world on nothing" can sustain the New Jerusalem at any place of divine appointment. Then if it be above the earth, the light and glory from its open gates falling full upon the same, it may be to the "new earth" what the "New Jerusalem" on the mountains is to the millennial age. John does declare distinctly "The nations shall walk in the midst of the light thereof, and the kings of the earth shall bring their glory into it; the gates thereof shall no wise be shut by day, and there shall be no night there; and they shall bring the glory and the honor of the nations into it."

Its form and dimensions are made definite. There are

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those who reject a literal interpretation here, assigning as a reason that such a city would be too small to receive the saved of the past centuries, not to speak of the redeemed nations of the earth who are "to go in and out" at their pleasure. But such have either misinterpreted the Scriptures or have proven themselves poor at calculation. Who can conceive even the meaning of a city twelve thousand furlongs in length and breadth, with the height equal to the length and breadth thereof? A writer amazes his readers by his neat calculations and his comparisons: "Great," says he, "was the city of Ninevah; so great that Jonah had only begun to enter it after a day's journey. But it could be measured by four hundred stadia. What shall we say of a city that is twelve thousand stadia in each dimension—1500 miles in length, the same in breadth and height? Of it the author has written, "Its every street will be one-fifth the length of the diameter of the earth; and the number of its avenues, although a mile apart, will not be less than eight millions." No wonder the same writer exclaims "Stupendous magnitude!" But we refrain and join with the poet in crying:

O, Mother, dear Jerusalem,
When shall I come to thee?
Then shall my sorrows have an end,
When I thy joys shall see."

The Inhabitants Above and Below.

We employ the phrase "Inhabitants above and below" with intent. It seems fairly clear from this entire twenty-first chapter, studied as it ought to be in the light of other revelation, that both "the new heaven" and the "new earth" are to be the inheritance of the saints for all ages.

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The earth is not to be depopulated and abandoned. The arguments for "the on-going of the race" are neither insignificant nor unscriptural. "The generation of the age of the ages" (Eph. 3:21) is the New Testament description of the unceasing generations promised by the Old. (See Genesis 8:22 and 23 and 9:8-16). Not a few of us, while yet holding to the idea that the earth would be eventually destroyed, and Heaven would hold all the people of God, wondered at the words of the Lord such as found in Joel 3:20: "But Judah shall abide forever, and Jerusalem from generation to generation," and at Ezekiel 37:25-27, involving as it does the promise of an "everlasting covenant," with Israel that they shall be "unceasingly multiplied," with God the Father tabernacling in their midst. But if the generations are to continue from age to age, forever, then we marvel at these words no more!

But human speech is limited, and if we consent with this Book itself that Jesus was its Author, we must still remind ourselves that He could not tell us all about the saints' home. Human language is not adequate to the task. But even within its limitations what wonders has He wrought! There arises before the believer's eyes this matchless City, the wide and shining House of God; the symbol of which is golden streets, and, of its walls and gates, all manner of precious stones; the light of which is the Father's face; the life of which is in fountain and river; the health and beauty of which is in heavenly and never failing trees; the fellowships of which are marked by no cowardice, sorcery, murder, pollution, or idolatry; the song of which is never hushed! There, not a tear shall stain the face; not a death shall sadden the heart; there, no mourning shall ever be known, nor crying

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heard, nor pain endured, for the "first things are passed away"; and the One who sits on the throne, hath made "all things new," and it is His House, and they are His children, blessed forever more! As the prophet, speaking for Jehovah, says "The heaven is my throne but the earth the footstool of my feet" (Act 7:49). This Celestial City is the capitol of God's Kingdom—the city of all saints; the ends of the earth will be their inheritance and eternal felicity their portion.

At the conclusion of a discourse on the Millennial Reign an auditor remarked, "I never before had a true vision of life, nor was I ever made to feel that my life was of such infinite reach, nor so well worth the living!" But here is a prospect bigger still—infinite in its sweep, unthinkable in its experience of joy, eternal in its duration. If the inhabitants of earth by faith can only get a glimpse of it, the very glimpse ought to affect regeneration, if indeed it be true that "the goodness of God leadeth one to repentance." And more than a glimpse we could not have and live, such are the limitations of this life. The light from that world must not break upon us until the same God who hath prepared our inheritance, hath also prepared us for it. That is why the poet hath said:

"We may not know how sweet its balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through these enchanted bowers.

The city's shining towers we may not see
With our dim earthly vision,
For Death, the silent warder, keeps the key
That opens the gates Elysian.

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But sometimes when adown the western sky
A fiery sunset lingers,
Its golden gate swings inward noiselessly,
Unlocked by unseen fingers.

And while they stand a moment, half ajar,
Gleams from the inner glory
Stream brightly through the azure vault afar,
And half reveal the story."

「We become separated from sinners by becoming separated into Christ. J. H. Jowett.」

The Trend Toward Pantheism

F. S. Weston
Toronto, Canada

THE reader of modern philosophical and religious thought cannot help noticing the marked tendency toward pantheism. This name is not much used, but the basal principle of pantheism—the unity of God and nature—is prominent in current thinking. Philosophy seeks to find some first principle which is back of all and embraces all. The object of its search is to find the final cause. As philosophy is in reality speculative theology, the findings of philosophy become a moulding power in theology, therefore it is well to note the trend of philosophic thought.

Our current literature is permeated thoroughly with pantheistic leaven. Even the physical sciences are feeling its influence. Dr. T. C. Chamberlain of Chicago University says: "It is not sufficient to the modern scientific thought to think of a ruler outside of the universe. A supreme being who does not embrace all the activities and potencies of the universe seems something less than the Supreme Being. And therefore the thought is growing in the minds of scientific thinkers that the Supreme Being is the Universal Being, embracing and comprehending all things." Oswald's "Inorganic Chemistry" shows the tendency, in that it no longer uses the terms "atoms" and "molecules" to hide the immediate action of the Deity in nature. J. A. Picton's "The Mys-

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tery of Matter" is avowedly pantheistic. In literature no names are more influential than Emerson and Carlyle, and both promote pantheism. Of Tennyson, Dr. Van Dyke says: "His theology has been accused of a pantheistic tendency and it cannot be denied that his poems look in that direction." Many of Browning's words are pantheistic. This conception of God is marked in the writings of Prof. Green of England, Dr. Caird of Scotland, Prof. Watson of Canada, Philip Brooks of Boston, Prof. Allen of Harvard, and the recent books of Dr. G. A. Gordon of Boston. Prof. Kulpe says: "Pantheism is very widely held at the present day."

Hegel (died 1831) and Spencer (died 1903) were masters in their realms, and their philosophy is exercising a most powerful influence on human thinking. Theological literature and science bear its impress. An English author of note rightly says: "The writings of Hegel have given pantheistic principles a complacent admission, and a currency which they never before this age possessed in any part of Christendom."

The late Prof. James of Harvard University says: "Dualistic theism is professed as firmly as ever at all Catholic seats of learning, whereas it has of late years tended to disappear at our British and American Universities and to be replaced by a monastic pantheism more or less open or disguised."

That this teaching wholly denies the Christian belief concerning God need not be said. It teaches that man is not a creation of God, made in His image, but a part of Him, a finite manifestation of the infinite essence. This sort of statement is confronting us everywhere.

Prof. Upton's "Basis of Religious Belief" declares

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that all things are "so many differentiations of God" and man of His own substance.

Another writes: "We are passing over the conception of God as another self to the more spiritual view of God as self-immanent, not only in nature, but also the worshipper's own soul." These statements now current everywhere are the obvious deductions of the pantheistic trend.

Between this view and the Christianity of the Bible there is a chasm broad, deep and impassable. This ought to be clearly apprehended. Pantheism and Christianity cannot be yoked and made to work together for good. One cannot be a disciple of Hegel and Spencer and at the same time a believer in the Bible. Pantheism has no place in the word of God. The Bible teaches the presence of the power of God in nature, but not the identity of God and nature. "Christianity admits God in the world. Unlike pantheism, however, it does not make us frail mortals of God's own substance, but leaves Him superior to us by the whole length and breadth of His infinity. Yet does He surround us all, men and things alike; supports us all, empowers us to act."

Nature testifies to an active personal energy working through matter in certain regular ways. The Word defines this power: "Thou, even thou, art Lord alone: thou hast made heaven, the earth and all things that are therein, the seas and all that is therein, and thou preservest them all" (Neh. 9:6). It is God who upholds all things by the power of His Word.

But freewill meets us in man as it does not in matter. God must gain his end—the harmonizing of the human will with His own—in a different manner than He gov-

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erns matter. God becomes the supreme power in the human soul only by its free consent.

He does not force issues. We can resist. This is our folly, but it is our privilege.

Let us sum up the bearings of pantheistic conceptions on Bible truth. If pantheism be true, then man is divine. It is idle to speak of man as fallen and lost. The divinity in him may be obscured but is indestructible. So R. J. Campbell, Lyman Abbott and many others teach.

"What he needs is to be awakened to realize his nature and live worthy of his God. There is no need of a mediator." "As directly united with God, man possesses his full salvation in himself." This is the basic principle of the "new thought" movement now spreading over the world. As to Jesus He presented a new and exalted ideal of man. His work was to reveal God. In a popular and widely read book we read: "He (Jesus) never claimed for himself anything that he did not claim equally for all mankind" ("In Tune With the Infinite," p. 168). "Jesus' life on earth was a historical demonstration that God and men are one, and having taught this, His work is done." There is no return and no kingdom that has not already come.

Are such teachings to dominate the Church of God? They will if present-day trends keep on. Thousands now have accepted the new view.

Dr. Lyman Abbott at Harvard College said: "My God is a great ever-present **force** which is manifest in all the activities of man and all the workings of nature."

Dr. A. H. Bradford says: "If one does but sound human nature to its depths, then surely you will reach the being of God."

Pantheism pure and simple.

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But is it not true that man and God come into union? Yes. In the new birth man comes into union with God, but this does not destroy his individuality. The finite is still finite. By yielding to divine grace in Jesus Christ, one partakes of the divine nature. This doctrine gives God his exalted place, and glorifies his Christ. Pantheism exalts man and cheats him of the salvation he so sorely needs.



The best way to preach sinners to Christ is
to preach Christ to sinners.

C. H. Spurgeon.

The Atonement--Its Necessity

By R. L. Davidson
of Sedalia, Mo.

IT is as deplorable as it is surprising to find that many men who claim to be evangelical, are in fatal error as to this fundamental doctrine of God's word. The substitutional atonement of our Lord Jesus Christ is sneeringly referred to by many as the "doctrine of the shambles."

Frederick W. Robertson, in attempting to account for the death of Christ, says: "He ventured too near the whirling wheel of evil and was cut to pieces." Another eminent theologian tells us that "He fell a victim to the wickedness of self-seeking men who put him to a violent death. In this way he suffered and died for us." It is difficult to account for such opinions. Certainly they were not formed from the Scriptures. Possibly it all comes from the conviction upon the part of some that every man has a right to think for himself. In this way many "theories of the atonement" have been constructed, but these men forget that they have no right to think contrary to the Word of God. Paul once said: "I verily thought with myself." But little good did his thoughts do him and he afterwards wrote: "Learn in us not to think above what is written."

Definition.

The primary meaning of kah-phar, which is most frequently translated atonement, is "covering." It first occurs in Gen. 6:14. When God commands Noah to

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pitch the ark within and without with pitch. Here the first **pitch** is *kah-phar*, most frequently translated "make atonement," and the second **pitch** is the word most frequently translated "ransom." The verb *kah-phar*, in its various forms and tenses, is rendered "make atonement" seventy times; "purge," eight times; "make reconciliation" six times; "forgive" three times; "be merciful" twice; "cleanse once; "pardon" once.

Many define atonement to mean at-one-ment, but there can be no at-one-ment of the sinner with God until his sins have been covered.

At-one-ment is the result of the atonement. Sin can be effectually covered only by expiating its penalty. Atonement, therefore, means an "expiatory covering" of sin by the sufferings and death of Jesus Christ, by which the penalty of the law is fully met and its justice and righteousness maintained and the believing sinner brought into a state of peace and at-one-ment with God.

Its Necessity.

1. **All have sinned.** Not only the Bible but human experience and history agree that without one exception all men of all ages are sinners. "There is not a just man that sinneth not" (1 Kings 8:46). "There is not a just man upon earth that doeth good and sinneth not" (Eccl. 7:20). "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6). "All we like sheep have gone astray; we have turned everyone to his own way" (Isa. 53:6). "The heart is deceitful above all things and desperately wicked; who can know it" (Jer. 17:9). "There is none righteous, no

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not one. For all have sinned and come short of the glory of God" (Rom. 3:10, 23). "If we say that we have not sinned, we make him a liar and his word is not in us" (1 Jno. 1:10).

God has given us this fearful arraignment of the human race that the mouth of every self-righteous boaster might be stopped and all the world might become guilty before him (Rom. 3:19).

2. **God, in justice, cannot overlook sin.** There are but four attitudes possible in any being toward sin—ignorance, indifference, consent, condemnation. God the All-wise cannot be ignorant; God the Just cannot be indifferent; God the Holy One cannot consent; God the Righteous must condemn; **must** under the moral necessity of His being.

Condemnation can be expressed only in two ways—through precept and through penalty. When the first fails, there remains only the second. God condemned sin by precept to the unfallen world. The freedom of man challenged this precept. The condemnation of sin by penalty became, therefore, a moral necessity in the nature of God. He could not do otherwise. There is nothing of passion, nothing of revenge, nothing of hatred in God's punishment of sin.

The law of God is a transcript of God. The preception and the penal elements of the law proceed from God, and are "holy, just and good."

The righteousness and justice of the law demand full and perfect reparation and satisfaction for every infraction. "Shall not the judge of all the earth do right" (Gen. 18:25). Thousands are living in sin and relying on the love and mercy of God to escape its penalty. God is merciful and full of love, but he is just. God can with-

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hold his infinite love with equal ease as his infinite justice, and we can see no reason why the former should be more necessary to the perfection of his character than the latter. Those who object to the holiness and justice of God as fundamental to the security and peace of his moral government, should, to be consistent, object to the same principles operating in human society and government. If, however, the judges of our criminal courts should deal with violators of our laws as men hope and expect God to deal with violators of his laws, they would be impeached and removed from office by an angry constituency. The righteous enactment, and execution of law is the goal to which all progressive governments are striving.

God said to Adam with reference to the forbidden fruit, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). God was not trying to frighten Adam. He meant just what he said, and now sin must be condemned unto death before it can be forgiven.

"The soul that sinneth it shall die" (Ezek. 18:20). There is no respect of persons with God. For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law" (Rom. 2:11, 12). "The wages of sin is death" (Rom. 6:23). There is no exception. Law must have its penalty, else it ceases to be law and becomes mere advice to be followed or not at one's option. A law becomes a dead letter when the penalty ceases to be enforced. Were God to fail to enforce the penalty of his law in one instance, it would be to confess that either the law which he had enacted was unrighteous or the penalty thereof which he had affixed was too severe. In the one

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instance he would impeach his goodness; in the other his wisdom. Sin and its penalty must be equal.

“Cursed is everyone that continueth not in all things which are written in the book of the law to do them” (Gal. 3:10). The violation of one of our criminal statutes will send a man to the penitentiary as surely as the violation of them all. One sin will as surely bring a man under the condemnation of God’s law as one thousand.

It is not sufficient to acquit a man of the violation of a law because he has rigidly kept every other law. “For whosoever shall keep the whole law and yet offend in one point he is guilty” (Jas. 2:10).

God must, in order to maintain his righteousness and justice, enforce the penalty of his law and require full reparation and satisfaction for every infraction. Prayers, tears, repentance and good resolutions of and in themselves, will no more acquit or excuse a man before God than they will be before the bar of men.

This is the beginning of a series of greatly needed articles on “The Atonement.” Inasmuch as “Modern Scholarship” is seeking by means both fair and foul to undermine the fundamental truth of the vicarious sufferings of our Lord, Brother Davidson’s masterly testimony on this subject is most timely.—Editor.

To be continued.

“We Would See Jesus”

J. Walter Field
of Liberty, Mo.

In order that there be effective personal work, there must be an increased vision on the part of each individual worker. God said in Proverbs 29:18: “Where there is no vision, the people perish.” He has used this same principle in all His dealings with men and women.

When God chose to separate a people unto himself, He appeared unto Abram in a vision. When the time was ripe for Israel to leave Egypt, Moses saw the burning bush. In aftertimes, when the chosen people kept drifting farther and farther from the only true God, some one, such as Isaiah, Jeremiah, or Daniel, had a vision, and went forward in the strength of the Lord; and as the need required, a new vision was given him. Again, after the resurrection, the disciples saw Jesus in His resurrection body and were then ready to go forth and testify, even to martyrdom, of that One which they had seen. The inner circle of Christ’s disciples have it recorded of them in Matt. 17:8, “When they lifted up their eyes they saw no man save Jesus only.” When the time was at hand for Christ’s church to be revealed, Paul saw a great light on the Damascus road, and, falling on his face before God, cried, “What wilt thou have me to do?” “Certain . . . came therefore to Philip . . . saying, Sir, we would see Jesus” (John 12:20, 21). Paul said to the Hebrews (2:9), “We see Jesus.”

The Christian worker’s vision should be one in which Christ alone is the center. He should see Him, who saw us in all our sinfulness, and who loved us and gave Himself

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for us that he might purify unto himself a peculiar people, zealous of good works (Titus 2:14). He should see Him who bore our sins on the cross, and redeemed us to God by His blood, our only atonement, our only intercessor. He should see Him who is our Great High Priest, ever living to save to the uttermost. He should see Him who in all His glory will shortly come back to receive His Kingdom and who meanwhile sends His children out with the Great Commission, "Go, teach, and baptize" (Matt. 28:18-20). When he gets this sweeping vision of his Savior, Atonement, Intercessor, Priest and King, he will be ready to say, "My God, use me as one of thy servants to help carry the blessed message of salvation to lost and hungry souls." May the people of God in this day and age seek more earnestly and more prayerfully to have their eyes opened to see His glorious beauties. It is the man or the woman who has seen Him, and who now is working with his or her eye single to His glory, who is being used as a power in the hand of God for the salvation of souls. "Where there is no vision, the people perish," but where there is a vision, there is a powerful testimony, for our Lord said in John 3:11, "We speak that we do know and testify that we have seen." God grant us an increased vision of Him and an increased testimony for Him.

“The Righteousness of Our God and Savior”

Joshua Gravett
of Denver, Colo.

“I will make mention of thy righteousness even of thine only.” Psalm 71:16.

“In him, not having mine own righteousness.” Phil. 3:9.

The heading of this article is the marginal rendering of the closing part of II Peter 1:1. The Revised rendering is similar: “To them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ.” The Apostle Paul often refers to the “righteousness of God:” The Jews were ignorant of “God’s righteousness;” Jesus is said to have become “sin” that we might become the “righteousness of God in Him;” the righteousness of God” is said to be revealed in the gospel; Jesus is said to be “made unto us righteousness.” (Read Roms. 10:3; II Cor. 5:21; Roms. 1:17; I Cor. 1:30.) Such expressions refer to something beyond the attribute of justice in God. In Roms. 5:17, this righteousness is called a “gift.” The Jews were not ignorant of God’s justice, but they were of His salvation. The Prophet Isaiah said that the Lord “created” righteousness (Isa. 45:8). He also said in describing the time when “every knee shall bow” that then men shall say **In the Lord have I righteousness** (Isa. 45:24). Note this follows the call to look unto the one who is a “just God and Saviour.” Jeremiah in describing the time when Israel shall be most greatly blessed, says that “the righteous Branch and a King,” who brings the

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blessed era, shall be called "The Lord our righteousness" (Jer. 33:6). The glorious age follows national faith in the crucified and risen Saviour.

There is no difference between the "gospel" of Isaiah and the "gospel" of Paul and Peter. Isaiah referred to human righteousness as "filthy rags" and the Apostle Paul to his own righteousness as "dung," but prophet and apostle agree in their teachings about the damning defects in creature and the saving merits in created righteousness. Carefully note the surroundings of the passage quoted from the prophets. They bear a message directly opposed to the modern "new theology" and "civic righteousness" reformers; such would straighten out the world's crookedness without the message of Calvary. I hope that the following study will help to make the question of righteousness plainer to all inquiring ones:

Scripturally Defined.

Man apart from revelation is unable to find his way back to God. The truth of the foregoing statement is evident when we look at heathendom, cultured and sensual. The intellectual Greeks, Paul affirms, "did not know God" (1 Cor. 1:21); the sensual idolators sacrificed to demons (1 Cor. 10:20). Gentiles were offering sacrifices at the same time as the Jews: The former's were offered in ignorance and fear to purchase favor from evil gods; whilst the latter's were eucharistic and prophetic, offered gratefully to the holy God of Love, foretelling in type the character of the redemption which God would provide through the "seed of the woman."

The Israelites were idolators at heart when they left Egypt. They did not discover the road to righteous-

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ness, God revealed it to them through Moses. Jesus in the sermon on the Mount describes the life of purity, faith, neighborliness, godliness and dependence which one must live if he would win righteousness. This is God's last and clearest word by which He would have men test their lives. At the Transfiguration God gave precedence to Jesus as teacher over Moses and Elijah: God says, "Hear Him."

Man, measure yourself by God's perfect standard and not by the imperfect standard of an excusing heart. (Read Mark 7:20-23.) Thank God, the same book that condemns us contains the revelation of how condemned ones may be justified.

Rightly Demanded.

The nature of God demands that He insist on nothing short of perfection.—Jesus searchingly commands that we be "perfect as our Father which is in heaven" (Matt. 5:48). I grant that the sermon on the Mount was addressed to those who were children of God, but that does not affect the argument. God's demand of those who would become His children by their own works must be the same. In that matchless prayer Jesus called His Father "righteous Father:" Righteousness is therefore a prime requisite for fellowship with God. The gospel teaches how this may be realized even by the ungodly (Rom. 4:5).

Graciously Provided.

The love of God provides what His holiness demands. "But now the righteousness of God without the law is manifested being witnessed by the law and the prophets" (Rom. 3:21). Surely these are words of grace. What the law foreshadowed, the grace of God

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fully reveals. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). Jews and Gentiles are alike "under sin," hopelessly "guiltily before God," ruined for lack of righteousness (Rom. 3:9, 19, 20). But God declares good news to the bankrupt. "I have graciously provided that which you do not possess and cannot win." The convicted heart, striving for righteousness, ashamed at its failures and repentant before the evidences of perversity, should leap for joy and accept the offer made by the God of Love. My children do not demand that I tell the price, place of purchase, and the sex of clerk serving, each gift I offer them, before they will accept it. But the gift is more prized if they learn of sacrifice made that the gift might be purchased.

Sacrificially Procured.

The justice and holiness of God as well as His love must be satisfied. "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins" (Rom. 3:23). The love of God could not rest until it had exhausted every divine resource in its effort to save the object of its affection. "God commendeth His love toward us in that while we were yet sinners, Christ died for us" (Rom. 5:8). Who can measure such love? It is infinite—God loves sinners! But God's righteousness demanded that love devise a plan that should leave divine holiness unsullied, its justice fully satisfied, and the sinner convicted unto repentant hatred of sin before grace could be fully proclaimed. Naomi, naively, but with keen intuition, assured Ruth upon proof of Boaz love for her that, "the man will not be in rest until he has finished

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the thing" (Ruth 3:18). Boaz gave notice that he would openly satisfy every demand of the law and pay the full price for the inheritance, which proved his love for Ruth and his own uprightness. So must our great Lover-God satisfy every part of His nature—true love is not lawless. God in the Garden of Eden, in covering our conscience-stricken guilty parents with skins of animals, taught the great lesson of righteousness procured by suffering endured. On Calvary, God met every demand of justice and holiness, revealed the awful sinfulness of sin, and His uncompromising hatred of the same; and thus openly before earth, heaven, and hell, proclaimed the wealth of His love for the loveless.

God's justice is revealed in the fact that Christ suffered. "Whom God hath before ordained to be a mercy-seat, through faith in His blood" (Rom. 3:23). In living a holy life Jesus honored and fulfilled every righteous demand of Old and New Testament law, and in offering that life unto death suffered every iota of its just penalty.—Law shuts the sinner's mouth, but the glorious life and death of Christ shuts its mouth toward all who are in Him. We must study the message of atonement in Lev. 16, if we would appreciate the true work of the Sin-Bearer. The spotless victim's blood placed upon the golden cover made it the **mercy-seat**. The covering of pure gold was typical of Christ's life—but Aaron must carry the blood of the victim into the holiest place, "that he die not." This teaches us that it is not the blood in Jesus veins, his life retained; but His blood poured out unto death as a vicarious and expiatory sacrifice. Let no one dare think that Jesus could save others if He saved himself. "The son of man came—to give His life a ransom for many" (Matt 20:23).

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God's uncompromising hatred of sin--the other pole of love--is manifested in the fullness of Christ's sufferings. "Yet it pleased the Lord to bruise Him; He hath put Him to grief; when thou shalt make his soul an offering for sin, He shall see His seed" (Isa. 53:10); "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 3:18). They are not imputed unto us because Christ suffered "the just for the unjust that He might bring us to God" (Peter 3:17). The bigger half of hell's pain is the wrath of God, which includes banishment with its attendant darkness and despairing sense of guilt (Rev. 14:10-11; Rev. 6:15-17; Jas. 1:14, 15). In visiting such judgment upon Christ, God showed that sin wronged God--it violated His very purity, truth and love (Gen. 3:1-7; Psalms 51:4). Jesus and the Father knew what Calvary would mean when He said, "Here am I, send me." Yet in love He held not back but gave His soul an offering for sin. In His soul Jesus suffered the sole suffering needed to save my soul.

God's holiness was exhibited when He withdrew the light of His countenance from the One "in whom He was well pleased." Though Christ was His beloved Son, yet, when the Lord made "to meet on Him the iniquity of us all," He must withdraw fellowship from even the Son of His love. What a defiling thing sin must be. "There shall in no wise enter into it anything that defileth" (Rev. 21:27).

The exceeding sinfulness of sin in the human heart came to a head in man's shameful treatment of Jesus at His so-called trial and crucifixion. The squalor and sorrow of the drunkard's home speak more convincingly against drunkenness than the penalties of the statute

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book. Calvary cuts deeper than Sinai. The false accusations, unjust scourgings, ribald jests, cruel mockings, supercilious tauntings, murderous threats, and terrible execution, strikingly portray the utter depravity of the human heart. There was no excuse for such lawlessness. The holy, practical, beneficent and merciful life of Jesus merited far different treatment. At Calvary we see our true likeness. Let us look upon it until we loathe ourselves, and in very shame, sorrow over our terrible iniquity. When tempted by pride, let us look at the thorn crowned, marred, and mutilated form on Golgotha's Heights and honestly confess our share in humanity's crime.

God's love for sinners is surely openly proclaimed in His permitting Jesus to actually taste death for man. The heart rending cry of anguish was wrung from Christ's soul, not only from bearing the Father's wrath, but because He felt the diabolical and malignant hatred of the devil toward God and His creatures. The virgin Jesus in the hand of the ravisher! No wonder He cries with such anguish, "Why hast Thou forsaken Me?" Beloved, Jesus bore every shame and pain that the damned can suffer,—He actually took the sinner's place in bearing God's just and Satan's unjust bruising. Satan did bruise His heel (Gen. 3:15) in the conflict, but Jesus bruised His head; thus prevailing over him, who had the power of death, even the devil. Hell is now vanquished, Jesus has conquered, and we need suffer no pang of hell.

Reader, the death of Jesus and His sufferings, reveals, that men in hell will suffer the remorse of a condemning conscience, the defilement of a loathsome foe and the punishment of a holy God. Let the passion of Jesus stir thee to flee from the wrath to come. "How

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shall we escape if we neglect so great a salvation" (Heb. 2:3).

Freely Offered.

The justifying act of Calvary demanded the Commissioning act of Pentecost.—God's greatest works were and are all wrought in secret; at Calvary God caused impenetrable darkness to shut out from human gaze the creative work of redemption—the cross was the womb of the Church—God was there in Christ reconciling and we were in Christ, enduring and receiving. Charles (?) Campbell wrote: "His work was one work of which He could say, 'I have glorified thee on the earth; I have finished the work Thou gavest me to do' (John 17:14), and on the ground of which He could claim from the hand of the 'righteous Father' the proposed and promised glory. His death was not only endurance; it was truly active obedience consummated in the offering of Himself unto God. We claim that we are justified not only by one part of His obedience, but in Him, by all that He is, and by all He has done, and by all He endured. He and we are one. We are in Him who of God is made unto us righteousness." "For we are His workmanship created in Christ Jesus unto good works" (Eph. 2:10). Paul in Phil. 3:10 refers to the righteousness "which is through the faith of Christ; The righteousness is of God by faith." Christ actively co-operated with God in the things necessary to our salvation: He had faith, sustained by the Holy Spirit, which enabled Him to thus actively work with God. Therefore it can be fittingly said that the "righteousness of God" was secured for us as far as Christ is concerned, "through faith"—the faith of Jesus Christ. His faith rested upon God's word, which beautifully describes the co-operative work of

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Father and Son. "Yet it pleased the Lord to bruise Him; He hath put Him to grief; when **thou shalt make His soul an offering** for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall **see of the travail** of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many" (Isa. 53:10, 11). Yes, Calvary demanded Pentecost. On that day God gave not a message but gifts unto men to make a message of salvation through the wounds of the Cross, known to earth's farthest corner. God will not yoke up with any man, be one ever so earnest, who has not seen what took place at Calvary. Ahimaaz was commanded by David to turn aside, because he had no clear tidings about Absalom's death. He outran Cush, but was rejected.

Brother Minister, God cannot give you the Holy Spirit for service if you have not, with the Spirit as teacher, first tarried at Calvary. Tarry with an open Bible, depending upon the Spirit's illumination at the foot of the cross before you tarry in your closet for the enduement for service. "We are His witnesses of these things; and so is also the Holy Ghost" (Acts 5:32).

Unsaved friend, righteousness, that shall make you not afraid to stand before the holy God, is freely offered. God says that you may "be justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). In that redemption, God declares "at this time His righteousness; that He might be just and the justifier of him which believeth in Jesus" (Rom. 3:26).

Divinely Imputed.

The "Righteousness of God" is put to our credit the moment we scripturally believe. "Now it is not written for his sake alone, that it was imputed to him; but for

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us also to whom it (righteousness) shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead: who was delivered for our offences, and was raised again for (because of) our justification" (Rom. 4:24, 25). Jesus could not have been raised by God if He as our representative had failed to win righteousness for us, by meeting every demand of God's righteousness. "The blood of Jesus Christ" ensured the "resurrection of Jesus Christ" and "the appearing of Jesus Christ" (1 Peter 1:2, 3, 7). It is not faith in itself that is counted as righteousness, but faith in the shed blood that justifies—"being now justified by His blood;" "when we were enemies, we were reconciled to God by the death of His son" (Rom. 5:9, 10). Do not glory in your faith, but in the object of your faith. The former is the evidence of self-righteousness, a damning sin, whilst the latter is the fruit of the renewed life.

Many ministers have been unwittingly misled at this point; they read that Abraham's faith was imputed for righteousness (Rom. 4:9), but we must read what precedes and follows in Paul's argument. Paul was far from teaching that there is any merit in faith. He says later, "Therefore it is of faith that it might be by grace." (Rom. 4:16). If there be merit in faith, Abraham had something to glory in. But what saith the Scriptures? "For if Abraham was justified by works (if faith merits anything, it is work), he hath whereof to glory; but not before God"—"Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly (not the meritorious), his faith is counted for righteousness" (Rom. 4:2, 4, 5). Go back to Rom. 3:23-27 and carry its teaching over into chapter four.

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Also go back and look at Abraham's life and theology. His deceitful acts negative any claim to merit before God, but his offering acceptable sacrifices proves that he acknowledged himself a sinner, and that he trusted in the merits of the atoning blood. The merits of the Saviour, typified in the sacrifices, were imputed to Abraham and are imputed to all who believe—"That he might be the father of all them that believe, though they be not circumcised; **that righteousness might be imputed unto them also**" (Rom. 4:11).

Spiritually Inwrought.

Imparted righteousness is the proof and fruit in a life on earth of the "righteousness of God" imputed to that life in heaven. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10); "The new man, which after God is created in righteousness" (Eph. 4:24); "Every one that doeth righteousness is born of God" (1 John. 2:29). "Regeneration is, what the word contains, a new birth. It is the birth of a new nature which makes the man a new creature, the law of whose life will be a new law of righteousness and truth and just dealing. Right relation to God is its fundamental principle and right relation to man is its constant and unfailing result. —Regeneration is the birth of a new nature, occurring in man's life through the communication of God's Spirit upon the fulfillment of the one condition of man's full committal of himself to God through the exercise of a vital spiritual faith in Jesus Christ." Rev. J. C. Masee, D.D. I gladly quote these words of my friend, because they clearly express what I believe happens to the soul who repentantly and without any reservation commits

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himself unto Jesus as Saviour and Lord. No other kind of faith can save.

In the preceding divisions, I have rightly emphasized the object of faith, but spiritual experience comes to spiritually prepared hearts. "Take heed what ye hear" is a necessary word to sincere souls; but, "Take heed **how** ye hear" needs emphasizing in this proud, intellectual day. Is there not a third spiritual factor in the salvation of souls? Do preachers not need constant spiritual endowment to properly appreciate the spiritual work of Calvary, and the spiritual preparation of a seeking soul?

Patiently Awaited.

Imparted righteousness is a blessed reality, a foretaste of perfection but the major portion of "God's righteousness" is that which God has put to our account, to be given us at Christ's revelation. "For we through the Spirit wait for the hope of righteousness by faith" (Gal. 5:5). "Now is our salvation nearer than when we believed. The night is far spent, the day is at hand" (Rom. 13:11, 12). "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 Jno. 3:2). How often have I found Christians wondering if they were really saved when they found evidences of depravity still clinging to them like dead leaves to the oak in winter. The evidence of salvation is that we hate the sins that once we loved; we have a dual nature engaged in a constant duel within. "The flesh lusteth against the Spirit and the Spirit against the flesh." But when we were saved the triune God came into our lives to destroy the power of the flesh, and secure for us victory during the weakening struggles of the flesh against the Spirit. We could not by our own power deliver ourselves from the

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penalty of sin, neither can we deliver ourselves by our own power from the power of sin. But as we trusted Christ's atonement to save us from hell, so let us trust the Spirit's indwelling to save us from self. We lived by faith, we must walk by faith. "Walk in the Spirit and ye shall not fulfill the lusts of the flesh" (Gal. 5:16). It does not read that there is no lust in saved people; but the passage does teach that if we walk in absolute dependence upon the Spirit, we shall not commit sin in act. "We may be frequently tripped, but we shall ultimately, through grace, receive the fullness of righteousness which we now enjoy in part."

I would not have you forget that lust is sin: "Thou shalt not lust." We are, as we have already learned, sinners, warped by hell, unable to do one absolutely holy deed. The Holy Spirit convicts of sin, not sins but sin, "because they believe not on me." Surely when we see men lightly regarding, if not mockingly disregarding the sufferings of Jesus, and counting his blood a "common thing," we should be convinced that man is a fallen, helpless creature. We are, though forgiven still, such undone sinners. Forgiven? Yes, but forgiveness does not undo the past. We must always, whilst waiting for salvation, approach God clothed in the robe of Christ's imputed righteousness. Bishop Beveridge said, "I cannot pray but I sin. I cannot preach a sermon but I sin. I cannot receive the sacrament but I sin. Nay, I cannot so much as confess my sins but my very confessions are still so many aggravations of my confessed sins. So much so that my repentance needs to be repented of. My tears need washing, and the very washings of my tears needs still to be washed over again in the blood of my Redeemer." Dr. Alexander Whyte quotes the fore-

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going and the following in his sermon on the "Best Robe." Then (when justified) although in ourselves we be altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin, him being found in Christ through faith, and having his sin in hatred through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereto by pardoning it; and accepteth him in Jesus Christ as perfectly righteous." Bishop Hooker. Surely whilst waiting for righteousness, we justified ones have a perfect standing before God through grace.

Rebelliously Frustrated.

The enmity of Satan and the perversity of the human heart has always opposed the grace of God.--"For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God" (Rom. 10:3). If, after all, anyone doubts the depravity of human nature, let him read the ninth chapter of Deuteronomy; the ninth of Nehemiah; the one hundred seventh Psalm; the seventh of Acts; the tenth of Romans; the Epistle to the Galatians; the whole story of Christ's crucifixion and Paul's life. The story from these chapters is one that speaks of ignorance, blindness, perversity, and constant rebellion against the grace of God. In substituting creature righteousness, as a sufficient satisfaction for God's righteous demands. Satan is doing a deadly work through many pulpits of Christendom today. Substitutional atonement is openly derided and by many labelled pernicious; such preachers admit that Paul taught it but they say he was deceived by his Jewish training. Such

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men are the tools of hell. They are clearly described by Paul when he says: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for even Satan himself is transformed into an angel of light. Therefore it is no great things if his ministers also be transformed as the ministers of righteousness" (2 Cor. 11:13-15). These are solemn but true words. Satan is still the enemy of God and man and would damn a soul as readily by becoming a religious teacher as in any other way. To the self-righteous men of His day Jesus said: "The publicans and harlots go into the kingdom before you." Friend, do not trust human righteousness, but the glorious God honoring and soul-satisfying "righteousness of our God and Saviour."

Humanity at its best is unable to govern itself. It needs a king. Len G. Broughton.
Who, then, are the seed of the serpent?
They those who manifest that spirit of independent pride by which their father the Devil fell: those who will not acknowledge their own hopeless condition, and submit to the saved by the merits of the Son of God.
G. H. Pember.

Truth in Type

Conducted by
Aaron Schlessman

DAVID AS A TYPE OF CHRIST.

David Setting Forth Christ in the Work of His First Coming.

DAVID.

1. David was born of humble parentage.
I Sam. 16:1.
Ps. 78:70.
2. David felt the Spirit of God with him when, as a lad, he was set apart for His work.
I Sam. 16:13.
3. David came to his brethren when the Israelites were writhing under the taunts of the powerful Philistines.
I Sam. 17:23, 24, 26.
4. David, trusting in God for power, overcame the Philistine.
I Sam. 17:32, 37, 45.
5. David was rejected and banished by his own people (Israel).
I Sam. 19:9-24.
6. And a man whom the Israelites chose as king reigned in his stead.
I Sam. 10 and 11.

CHRIST.

1. Christ was born of humble parentage.
Matt. 2:1.
Lk. 2:7.
2. Christ felt the power of God with Him when, as a lad, He was in the temple.
Lk. 2:48, 49.
3. Christ came to His brethren when they were writhing under the scourge of sin.
Matt. 1:21.
Matt. 15:24.
4. Christ trusting in God for power overcame sin.
I Jno. 2:2.
Heb. 9:22.
Jno. 10:17, 18.
5. Christ was rejected by His own people (Israel).
Jno. 1:11.
Lk. 19:14.
6. And satan, whom the world has chosen as its God reigns instead of the Christ.
Jno. 14:30.
II Cor. 4:4.

David As a Type of Christ.

"I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will

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be their God, and my servant David a prince among them: I the Lord have spoken it" (Ezek. 34:23, 24).

That David was a type of Christ is evident from the Messiah's being called David in our text, and in other places, as Jer. 30:9, Ezek. 37:24, Hosea 3:5. That these predictions do not relate to David literally, is evident from his having been dead for several hundred years before they were delivered; and that they had reference to the Messiah is acknowledged by the ancient Rabbins, as well as by Christian commentators. See "Joseph and Benjamin," Vol. II, p. 307.

David is seen as a type, first, setting forth Christ in the work of His first coming; second, setting forth Christ in the work of His second coming; third, setting forth Christ as the Shepherd.

David Setting Forth Christ in the Work of His First Coming.

David was born of humble parentage in the little town of Bethlehem. God sent Samuel to "Jesse the Bethlehemite" (I Sam. 16:1), after His rejection of Saul, to anoint a king, for God provided Him a king among Jesse's sons. And the son whom God chose was a keeper of the sheep. "He chose David also his servant, and took him from the sheepfolds" (Ps. 78:70). Christ, too, was born of humble parentage in the same little Bethlehem. "Jesus was born in Bethlehem of Judea in the days of Herod the king" (Matt. 2:1), and Mary "wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Lk. 2:7). David, the one destined for the kingship of Israel, and Christ, the Messiah, who shall yet be manifested as the King of Glory (Matt. 19:28), came into the world in humble and lowly surroundings.

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David felt the Spirit of God with him when, as a lad, he was set apart for God's work. "Samuel took the horn of oil, and annointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward" (I Sam. 16:13). Christ felt the power of God with Him when, as a lad, He was in the temple. Separated from his parents, they sought Him and found Him in the temple with the doctors. As "His mother said unto Him, Son, why hast thou thus dealt with us?" He answered, "Wist ye not that I must be about my Father's business" (Luke 2:48, 49)? And to this impelling motive He adhered till He said, "Father, I have finished the work that thou gavest me to do."

David came to his brethren when the Israelites were writhing under the taunts of the powerful Philistines. Jesse sent David with an ephah of parched corn and ten loaves to the camp of his brethren, and David came to the army and saluted his brethren. As he talked with them, Goliath came forward and defied the armies of Israel. "And all the men of Israel fled from him and were sore afraid. David spake to the men that were by him, saying, * * * who is this uncircumcised Philistine, that he should defy the armies of the living God" (I Sam. 17:23; 24, 26)? Christ came to His brethren when they were writhing under the scourge of sin. The angel of the Lord said of Christ when he foretold His birth, "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21). They were under the curse of sin, lost and undone; for Christ said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24).

David, trusting in God for power, overcame the Philistines. "David said to Saul, Let no man's heart fail

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him because of him, thy servant will go and fight with this Philistine." The Lord will deliver me out of his hands (I Sam. 17:32, 37). And as David approached Goliath, he disdained him and cursed him, but David said, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel" (I Sam. 17:45). And God delivered the giant into his hands. "So David prevailed over the Philistine with a sling and with a stone." Christ trusting God for power overcame sin. "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I Jno. 2:2). To overcome sin and Satan, "He gave his life a ransom for many;" "for without the shedding of blood there is no remission" (Heb. 9:22). But at all times did He trust in His Heavenly Father for power. "Therefore doth My Father love Me," said Christ, "because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it up again. This commandment have I received of my Father" (Jno. 10:18). As He proclaimed, "I have come to do Thy will," He realized that "Power belongeth unto God" (Ps. 62:11).

David was rejected and banished by his own people (Israel). Saul became jealous of David when he heard the people praise him, and David had to flee for his life. Jonathan said to David, "Abide in a secret place, and hide thyself." "So David fled and escaped, and came to Samuel to Ramah, and told him all Saul had done to him. And he and Samuel went and dwelt in Naioth" (I Sam. 19:18). All through the life of Saul, David had to seek his safety and had only a few followers, "His

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brethren and all his father's house * * * and everyone in distress and everyone that was in debt, and everyone that was discontented" (I Sam. 22:1, 2). He was even pursued after the death of Saul by Saul's followers. Christ, also, was rejected by His own people (Israel). "He came to His own, but His own received Him not" (Jno. 1:11). "His citizens hated him, and said, we will not have this man to reign over us" (Lk. 19:14). A murderer was preferred to the Prince of Life, "Not this man, but Barabbas," was the general cry (Jno. 18:40).

A man whom the Israelites chose as king reigned in David's stead. For "man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7); so the people chose Saul to be king as is related in the tenth and eleventh chapters of I Samuel. Even after God rejected him, they still clung to him until he was destroyed by death. And one whom this world has chosen as god reigns instead of the true King. Christ speaks of him, saying, "The Prince of this world cometh, and hath nothing in me" (Jno. 14:30); he draws men after himself with power lest they believe in the glorious gospel of Christ. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine on them" (II Cor. 4:3, 4). He will continue to blind the eyes of the unbelieving world until overcome and "cast into the lake of fire" by the power of God (Rev. 20:10).

Outlines for God's Workmen

Gathered by
Richard S. Beal

SEVEN THINGS BELIEVERS SHOULD REMEMBER ABOUT THE FLESH.

1. That we are under no obligations to it. Rom. 8:12; Rom. 8:8; Gal. 6:8.
2. That we must not make it our companion. Rom. 8:4; Eph. 4:19.
3. That we must not make any allowance for it. Rom. 13:14.
4. That we must not trust it under any circumstances. Phil. 3:3.
5. We must not give it an opportunity to show itself. Gal. 5:13.
6. That we must not expect any good thing from it.
Rom. 7:18—In it dwelleth no good thing.
Rom. 8:3—It is sinful.
Gal. 5:19—It is unclean.
2 Cor. 7:1—It is filthy.
Gen. 6:12, Job. 14:4—It is corrupt.
7. We must look upon it as a dead thing. Gal. 5:24; Rom. 7:24.
—R. A. Orr.

GRACE.

Eph. 2:1-10.

- I. The Need of Grace. Vs. 1-3.
 1. Dead in trespasses and sins.
 2. Dead by nature.
 3. Crooked walk.
- II. The Source of Grace. Vs. 4.
 1. God's richness in mercy (active compassion).
- III. The Cause of Grace. Vs. 4.
 1. God's great love.
- IV. The Work of Grace. Vs. 5-6.
 1. God hath quickened us.
 2. God hath raised us up.
 3. God hath made us sit together in heavenly places in Christ Jesus.
- V. The Purpose of Grace. Vs. 7-10.
 1. That God might show His exceeding riches toward us in the ages to come.
 2. That the boasting of man might be excluded.
 3. That we might do good works.

—R. S. Beal.

GRACE AND TRUTH.

THE THREE "F's" OF JUSTIFICATION.

Meaning of justification: "It is the imputing or crediting to another's account that which never belonged to him by merit."

1. FREE.

Rom. 3:24. Because Word of God declares it.

Rom. 3:16-18. Because it is a gift from God.

Titus 3:7. Because it is by grace.

Rom. 3:28. Because it is by faith.

Gal. 2:16. Because it is apart from law works.

2. FULL.

Rom. 5:9. Because it is by Christ's blood which has vindicated the Law.

Rom. 3:26. Because God is the Justifier.

Rom. 5:19. Because of Christ's perfect obedience.

1 Cor. 1:30. Because He, the Perfect One, is made unto us righteousness.

Rom. 5:1. Because we have perfect peace with God.

3. FOREVER.

Rom. 8:33. Because God will not lay anything to the charge of His elect. He will not take back the declaration.

Rom. 4:25. Because of the Divine seal. He lives forever, so do we who are in Him.

—R. S. Beal.

THE UNGODLY.

Ps. 53.

1. Their creed, "no God." 53:1.
2. Their character, "corrupt." 53:1.
3. Their achievements, "abominable works." 53:1.
4. Their failings, "none that doeth good." 53:3.
5. Their ignorance, "no knowledge." 53:4.
6. Their treatment of the godly, "eat up my flesh." 53:4.
7. Their neglect of prayer, "call not upon the Lord." 53:4.
8. Their distress, "in great fear." 53:5.

—Henry Thorne.

PAUL'S "FAITHFUL SAYINGS."

1. Salvation, "to save sinners." 1 Tim. 1:15.
2. Spirituality, "holy hands." 1 Tim. 2:8-3:1a (R. V., note).
3. Sanctification, "godliness."
4. Security, "we shall live." 2 Tim. 2:11.
5. Sonship, "heirs." Titus 3:7-8a.

—L. R. Elliott.

The Sunday School Lesson

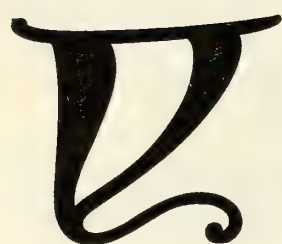
Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated
Conducted by George W. Wise

NOTE—Because of the illness of our Brother Francis W. Starring we regret that the regular expositions of the Sunday School lessons do not appear this month.—Editor.

THE CALL OF THE FIRST DISCIPLES.

Mark 1:14-28; Luke 5:1-11. March 3, 1912.

Golden Text, Matthew 9: 37, 38.



I have not chosen me, but I have chosen you, said Jesus on one occasion to His disciples. The sovereign Lord of the Harvest sends forth laborers, and men may wonder at His choice of the humble and uninfluential, but in the end the Master's wisdom is vindicated and God glorified (I Cor. 1:26-29).

Outline of the Lesson.

- 1—**The Preaching of Jesus** (vs. 14, 15).
 - (a) The gospel of the kingdom of God (vs. 14).
 - (b) The kingdom at hand—the King had come (vs. 15).
 - (c) Repentance and faith (vs. 15).
- 2—**The Call of Jesus** (vs. 16-20; Luke 5:1-11).
 - (a) The call came to busy men, fishermen (vs. 16).
 - (b) The call was to follow Him in a better business, that of fishing for men (vs. 17).
 - (c) Heeding the call meant forsaking all (vs. 18, 19, 20).
- 3—**The Authority of Jesus** (vs. 21-28).
 - (a) Authority in teaching (vs. 21, 22).
 - (b) Authority over demons (vs. 23-28).

Thought Producers.

Verse 15. What did Christ proclaim? That the kingdom of God was at hand. What did He urge men to do? Repent and believe. Why should men repent and believe? The new birth is the only way into the kingdom of God (John 3:3-7). Is it of primary importance that one should seek the kingdom of God? Matt. 6:33.

GRACE AND TRUTH.

Verse 17. To what did Christ call these men? To a service of saving men. Is Christ still calling His servants to such a service? I Co 1. 1:21; 9:22; Roms. 11:14. What is the importance of that service? Mark 8:36; Heb. 2:3; Roms. 10:14.

Verses 18, 20. When Jesus called these men what did they do? They left all and followed Him. How should the one called to Christ's service estimate material things? Phil. 3:8; Matt. 6:19; I Tim. 6:6-11. What should be his object? Christ (Phil. 3:10; Matt. 6:22-24).

Verse 22. How did Christ teach? As having authority. How are His followers to teach? "With all authority" (Tim. 2:15). Why can they? They have God's word and the Holy Spirit to guide (II Tim. 3:16, 17; I Cor. 2:13; John 16:13).

Verse 23. With what was the man possessed? An unclean spirit. Are unclean spirits numerous? Mark 5:9. Do they know Christ and His power? Vs. 24; Isa. 2:19. Do they know their fate? Matt. 8:29. How shall their influence be manifested in the latter days? I Tim. 4:1-3. Does the believer have to contend with them? Eph. 6:12. How does He win the victory over them? Eph. 6:13-18.

Golden Text Illuminated.

The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest. Matt. 9:37, 38.

Bear Christ to the heathen, and you will be borne by Christ, uplifted, strengthened, and divinely impelled in your work. Hence, observe the divine order: Not, "Ye shall be witnesses unto me," as in our common version, but, "Ye shall be my witnesses." We are not to stand in the world and testify to Christ, but stand in Christ, and testify to the world. Not philanthropy, the love of man, but **philo-Christy** the love of Christ, constitutes the greatest missionary motive.

—A. J. Gordon, D.D.

GRACE AND TRUTH.

JESUS THE HEALER.

Mark 1:29-45; Matt. 4:23-25. March 10, 1912.

Golden Text, Matthew 8:17.

JESUS, the Healer, did not take upon Himself the roll of Physician for three short years only. He is the Physician today, to whom afflicted multitudes may turn for health of body and soul. We could please Him no more than by making large demands upon His quickening power both for ourselves and others.

Outline of the Lesson.

1—The Great Physician (vs. 29-34).

- (a) Great because always accessible (vs. 30).
- (b) Great in His personal touch (vs. 31).
- (c) Great because of His instantaneous cures (vs. 31).
- (d) Great in His power over all diseases (vs. 32).
- (e) Great because of His large practice (vs. 33).

2—Praying and Preaching (vs. 35-39).

- (a) Taking time for prayer (vs. 35).
- (b) The place of prayer—solitary. Alone with God. (vs. 35).
- (c) A preacher sought after by His audience (vs. 37). Why?
- (d) The missionary spirit. "Let us go." (vs. 38, 39).

3—Healing a Leper (vs. 40-45).

- (a) The leper came humbly to Jesus (vs. 40).
- (b) Jesus healed because of His compassion (vs. 41).
- (c) Jesus is the One who can cleanse (vs. 42; I Jno. 1:7).
- (d) Such healing was worth publishing abroad (vs. 45).

Thought Producers.

Verse 31. When was Simon's wife's mother healed? When Jesus lifted her up. What did she then do? Ministered unto them. When can the sinner be healed? When he allows Christ to heal him (I Peter 2:24). What should the one who is healed do? Minister to others (Gal. 6:10; Roms. 12:13).

Verses 32-34. What was done with those who were sick and those who were possessed with demons? They were brought to Jesus. But who must do the healing? Jesus. What is the duty of Christ's servants? To point men to Him. Can the servant heal the sinner? No, Christ alone can (Acts 4:12; I Tim. 2:5).

GRACE AND TRUTH.

Verse 35. What did Jesus do? Went to a secret place and prayed. Can His followers expect to accomplish much without following His example? John 15:5; Phil. 4:13; Heb. 4:16; I Thess. 5:17.

Verses 40-42. What did the leper show? Faith in Christ. What did Christ do for him? Healed him. In what respect are all unbelievers like the leper? They all have the incurable disease of sin (Psa. 51:5; Roms. 5:12). What must they do in order to be freed from the consequences of this disease? Believe in Christ the remedy (II Cor. 5:21; Acts 16:31).

Verses 43, 44. What did Christ tell the healed leper? Not to tell any man about it. Does Christ tell any one who has accepted the remedy for sin not to tell it? No, all are called to service (Eph. 2:10; Titus 2:14).

Golden Text Illuminated.

Himself took our infirmities and bore our diseases. Matt. 8:17.

Have you been to Doctor Ceremony? He is, at this time, the fashionable doctor. Has he told you that you must attend to forms and rules? Has he prescribed you so many prayers, and so many services? Ah! many go to him, and they preserve in a round of religious observances, but these yield no lasting ease to the conscience. Have you tried Doctor Morality? He has a large practice, and is a fine old Jewish physician. "Be good to outward character," says he, "and it will work inwardly and cleanse the heart!" A great many persons are supposed to have been cured by him and by his assistant, Dr. Civility, who is nearly as cleaver as his master; but I have it on good evidence that neither of them apart, nor even the two together, could ever heal an inward disease. Do what you may, your own doing will not stanch the wounds of a bleeding heart. Doctor Mortification has also a select practice; but **men are not saved by denying themselves until they first deny their self-righteousness.** Doctor Excitement has many patients, but his cures seldom outlive the sun. Doctor Feeling is much sought after by tender spirits, these try to feel sorrow and remorse; but, indeed, the way of cure does not lie in that quarter. Let everything be done that can be done apart from our Blessed Lord Jesus Christ, and the sick soul will be nothing bettered. You may try human remedies for the space of a life time, but sin will remain in power, guilt will cling to the conscience, and the heart will abide as hard as ever. Christ is our physician, "Himself took our infirmities and bore our diseases."

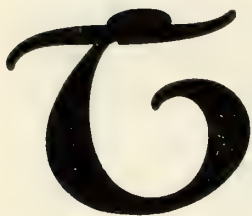
—Spurgeon.

GRACE AND TRUTH.

THE PARALYTIC FORGIVEN AND HEALED.

Mark 2:1-12. March 17, 1912.

Golden Text, Psa. 103:2, 3.



HE paralytic was a **helpless** man. The sinner is like him in this total inability to help himself. Jesus healed the paralytic. He and He only can raise the sinner to life and strength. Jesus is the Helper of the helpless.

Outline of the Lesson.

- 1—**Preaching to Throngs** (vs. 1, 2).
 - (a) Justly famous (vs. 1). Why?
 - (b) Heard by multitudes, because "He preached the word unto them" (vs. 2). See II Tim. 4:2.
- 2—**Bringing One to Christ** (vs. 3, 4).
 - (a) Four men brought one (vs. 3). Co-operation is needed in bringing in men.
 - (b) The four were in earnest, and overcame difficulties (vs. 4). Was it worth while?
- 3—**Christ's Power to Forgive and Heal** (vs. 5-12).
 - (a) He put forgiveness of sins first (vs. 5).
 - (b) By power He answered the reasoning of men (vs. 6:12).
 - (c) He proved His deity by forgiving sins (vs. 7), and by curing the palsy (vs. 9-11).

Thought Producers.

Verse 2. When the large crowd had gathered, what did Jesus do? Preached the word. What should His followers do? Preach the word (II Tim. 4:1, 2).

Verse 3. What was the condition of the one that was being brought to Christ? He did not have strength to bring himself. Does any lost man have strength in himself to come to Christ? No (Roms. 3:11; John 6:44). But does that mean that only certain ones are chosen before hand to be saved? No, for God has given the Holy Spirit to convict of sin and He has said, "Whosoever" (John 16:7-13; 3:16; Rev. 22:17).

Verse 4. What was shown by those who were bringing the man to Jesus? Persistence and patience. Would Christ have His servants to show these traits at all times? II Tim. 2:24-26; Col. 1:11.

Verse 5. What did Christ see? Their faith. What did He then do? Forgave the man's sins. Does the forgiveness

GRACE AND TRUTH.

of sins always come through faith? Acts 10:43; Roms. 3:28; 5:1.

Verses 6-7. What do the scribes question? Christ's words. Why? They said "Who can forgive sins but God." But who was Christ? God (John 1:1; I John 5:20; Heb. 1:8).

Verses 10-12. How did Jesus vindicate His authority? By a deed. What was the result? The people glorified God. What is the servant of Christ to do to show his position and that men might glorify God? Matt. 5:16.

Golden Text Illuminated.

Bless Jehovah, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth thy diseases. Psalms 103:2-3.

A prisoner was taken out to die, and as he rode along in the death cart his heart was heavy at the thought of death, and none could cheer him of all the throng. The gallows-tree was in sight, and this blotted out the sun for him. But lo, his prince came riding up in hot haste, bearing a free pardon. Then the man opened his eyes, and, as though he had risen from the dead, he returned to happy consciousness. The sight of his prince had chased all gloom away. He declared that he had his pardon, he vowed that no poetry should ever be dearer to his heart than those few lines of sovereign grace. Friends, I remember well when I was in that death-cart, and Jesus came to me with pardon. Death and hell were before me; but I rejoiced exceedingly when I saw the nail prints in His hands and feet, and the wound in His side. When He said, "Thy sins, which are many, are all forgiven thee," I thought I never saw such loveliness before, and heard such music in all my days. Nay, it was not mere thought, I am sure my judgment was right. Eternity itself shall never disclose anything to me more sweet. My pardoning Lord had no peer nor rival. Oh, what a Christ is He who appeared to me, a guilty, condemned sinner, on the way to hell! Blessed be His name, He bore on the tree my curse, my shame and death and **I am free.** —Selected.

GRACE AND TRUTH.

FEASTING AND FASTING.

Mark 2:13-22. March 24, 1912.

Golden Text, Mark 2:17.

NEW wine in old wine skins would work injury to both the skins and the wine. The new gospel of Christ combined with the old law and order of the former dispensation could only be disastrous. The presence of Jesus with His new dispensation of grace made feasting more appropriate than fasting. Pharisaic critics would disrupt the divine order of things by insisting upon His disciples fasting while He, the Bridegroom, was with them.

We should be careful to observe the various dispensations of God when making applications of His truth to our own time. We must "rightly divide the word of truth."

Outline of the Lesson.

1—Levi Follows Jesus (vs. 13, 14).

- (a) He **heard** the Master's clear call (vs. 14).
- (b) He arose from his avocation in **instant obedience** (vs. 14).

2—Jesus Feasts with Publicans and Sinners (vs. 15-17).

- (a) Jesus came not to condemn but to save (vs. 16; Jno. 3:17).
- (b) Jesus came to save not the righteous, but sinners (vs. 17; I Tim. 1:15; Luke 19:10).

3—Jesus Replies to Questions About Fasting (vs. 18-22).

- (a) Jesus' disciples fasted not because the bridegroom was with them (vs. 19).
- (b) When He, the bridegroom, is away it is time to fast (vs. 20).
- (c) It is foolish to make patchwork of God's different dispensations (vs. 21, 22). See introduction.

Thought Producers.

Verse 13. What does Jesus do for the multitude? He teaches them. Does He want His disciples to teach? Matt. 28:19, 20; II Tim. 2:24.

Verse 14. What did Jesus say to Levi? Follow me. What did Levi do? Arose and followed. Did Jesus consider it of primary importance that His disciples should follow Him? John 21:22 Should we follow Him? I Thess. 1:6; I Peter 2:21.

GRACE AND TRUTH.

Verse 15. With whom did Christ and His disciples sit at meat? Sinners. Will the followers of Christ today be thrown with sinners? Without doubt and it is God's will that they should (Matt. 28:19, 20; Phil. 2:15). But does that imply that the servant of Christ should yoke himself with unbelievers? II Cor. 6:14.

Verse 17. Whom did Jesus come to call to repentance? Sinners, not the righteous (I Tim. 1:15). But are there any righteous? Roms. 3:10. Do those who are self-righteous accept God's righteousness? Roms. 10:3. Then who is really the righteous man? The sinner who has accepted Christ (Roms. 3:21-26).

Verse 19. Why did not the disciples of Jesus fast? Because He, the bridegroom (John 3:29) was with them. When would his disciples fast? When He had been taken from them (Acts 13:2; II Cor. 6:5; 12:27). How would Christ have His followers to fast? Matt. 6:16-18.

Golden Text Illuminated.

"I came not to call the righteous, but sinners." Mark 2:17.

A clergyman of an Irish parish once said, that "he went around to visit all his parishioners, but," said he "there was one poor woman in the parish who had been an abandoned character, and I dared not go to visit her, because I thought it would ill-become my position, so I passed by. Ah, brother," he said, "I know it was an evil pride, or else I should have gone after the chief of sinners, for the care of her soul was in some measure committed to my hands." One day he saw her in church, and he thought he heard her repeating the responses, and fancied he saw the tears rolling down her cheek. O, how his bowels yearned for her soul. He longed to speak with her, but he dared not. She came there, month after month, a constant worshipper, and yet he passed by her door and did not visit her. At last one day she came to the door, and said, "Sir, I want you;" he then went in, and she put out her hand, and taking hold of his, said, "O, sir! if your Master had been in this village half as long as you have, I am sure He would have been in to see me. For I am the worst sinner in the parish, and therefore I want His help the most; but though you have not been to see me. I know who has said: 'This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief.'"

—Spurgeon.

GRACE AND TRUTH.

REVIEW.

Golden Text, Matt. 4:18. March 31, 1912.

List of the Lessons.

- Lesson 1, January 7, 1912—The Birth of John the Baptist Foretold, Luke 1:5-23; Golden Text, Heb. 11:6.
Lesson 2, January 14, 1912—The Birth of John the Baptist, Luke 1:57-80; Golden Text, Luke 1:68.
Lesson 3, January 21, 1912—The Birth of Christ, Luke 2:1-20; Golden Text, Luke 2:11.
Lesson 4, January 28—The Presentation in the Temple, Luke 2:22-30; Golden Text, Luke 2:30, 31.
Lesson 5, February 4—The Wise Men Led My the Star; Matt. 2; Golden Text, Isa. 45:22.
Lesson 6, February 11—The Boy Jesus in the Temple; Luke 2:40-52; Golden Text, Luke 2:49.
Lesson 7, February 18—Ministry of John the Baptist; Mark 1:8; Luke 3:1-20; Golden Text, Matt. 3:2.
Lesson 8—February 25—The Baptism and Temptation of Jesus; Mark 1:9-13; Matt. 4:1-11; Golden Text, Heb. 2:18.
Lesson 9, March 3—The Call of the First Disciples; Mark 1:14-28; Luke 5:1-11; Golden Text, Matt. 9:37, 38.
Lesson 10, March 10—Jesus the Healer; Mark 1:29-45; Matt. 4:23-25; Golden Text, Matt. 8:17.
Lesson 11, March 17—The Paralytic Forgiven and Healed; Mark 2:1-12; Golden Text, Psa. 103:2, 3.
Lesson 12, March 24—Feasting and Fasting; Mark 2:13-22; Golden Text, Mark 2:17.

Golden Text Illuminated.

The people that sat in darkness saw a great light and to them that sat in the region and shadow of death, to them did light spring up. Matt. 4:16.

A poor boy who was put down in the coal mines to close a door after the coal wagons had passed by, was forced to sit there alone, hour after hour, in the dark. He was a gracious child, and when one said to him: "Are you not weary with sitting so long in the dark?" he said, "Yes, I do get tired; but sometimes the men gave me a bit of candle, and when I get a light I sing." So do we, when we get a light we sing. Glory to God He is our light and our salvation, and therefore we sing. O child of God, when your eye is single, and the light of God fills every part of your being, then you sing, and sing again, and feel that you can never have done singing on earth till you begin singing in heaven. —Spurgeon.

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GAL. 2:20

But God hath Chosen the
Foolish Things of the
World to Confound the Wise;
and God hath Chosen the Weak
Things of the World to Con-
found the Things which are
Mighty.

1 COR. 1:27.

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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”
—Spurgeon.

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for

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“Privilege bestowed by grace is a grave responsibility.”
—G. C. Morgan.

**A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.**

Grace and Truth

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Nothing is loss, or waste, that can mirror
the excellencies of the Pre-eminent Christ.
W. A. Crouch.

Grace and Truth

EDITORIAL

His Love

LOVE, the love of God! How few of His children have been as yet even half awakened to the "Great love wherewith He loved us" (Eph. 2:4). His love did not wait until we served Him faithfully and thus merited His favor, but the record is that "God commendeth His love toward us in that while we were yet sinners Christ died for us (Rom. 5:8). In spite of the hideous fact that the world hated God, "God so loved the world that He gave His only begotten Son" (Jno. 3:16). It is the apprehension of this marvelous and amazing love which the apostle regards as essential to Christian growth, for he cries out at the climax of one of his epistles "The Lord direct your hearts into the love of God and into the patient waiting for Christ" (2 Thes. 3:5). "Love is of God" (1 Jno. 4:7) because He is the "God of love" (2 Cor. 13:11), but John, led by the Spirit, goes one step farther and makes the triumphant declaration,—"God is love" (1 Jno. 4:8).

Because God is love, the sinner who has believed in the Lord Jesus Christ no longer looks upon the future with doubt and fear, for "there is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 Jno. 4:18).

GRACE AND TRUTH.

It is an incontrovertible proof of God's enduring love that the Holy Spirit should bring the convincing argument of the epistle to the Romans to its culmination with the words "I am persuaded" (Rom. 8:38-39).

This is the love that bought us; this is the love that paid the price of blood which astonished angels, demons and men; this is the love that calls us from the wealth and pleasure of the world into unqualified separation unto Him; this is the matchless love which justifies the manifestation of His wrath upon those who reject Him! This is the love which promises the glorious return of His Son from Heaven.

Oh God of Love, to Thee I yield my life. "We love Him, because He first loved us" (Jno. 4:19).

No Compromise

SO STRONG has the spirit of "policy" and "conservatism" become in this age that it is a rare joy to find a preacher who is willing to trample precedent underfoot and actually denounce any of the Satanic emissaries of "modern religious thought!"

Last Sunday, Dr. W. Howard Littlefield was scheduled to preach in the pulpit of the Washington and Compton Avenue Presbyterian church of St. Louis. Dr. Littlefield studied under the famous destructive critic,

GRACE AND TRUTH.

Dr. Briggs, president of the Union Theological Seminary of New York. Dr. Harris H. Gregg, who is pastor of the church, upon learning who was to speak in his pulpit, refused to permit such a man as Littlefield to speak.

We give a portion of Dr. Gregg's fearless address to congregation:

"These men are almost universally exponents of the higher critical positions, advocating the 're-making of the church and the re-establishment of Christ's religion.' They tear the Bible to pieces to meet their own teachings, the resurrection of the religion which sent Greece to hell.

"They teach in the Sunday school that the prophet's function was to speak in behalf of God and make known the will of God as he read it in his reason and conscience. They are eating at the heart of religion when they give such teachings to the children. They are vampires in their fat positions as professors in the great colleges.

"The moment they begin to tear the Bible to pieces they begin to tear at the efficiency of the blood of Christ.

"Are we to admit to our pulpit, men who will preach against the very doctrines which that pulpit has stood for these years? Shall they tell our children what they have told others, that 'Jesus made a sacrifice hit in his death,' and follow by questioning the scholar if a 'sacrifice hit is of any value to the team or to the player?'"

Bravo, Dr. Gregg! In this "present evil age," when man will no longer endure "sound doctrine," but because they have "itching ears" heap unto themselves teachers "after their own lusts," we need more men who will face the soul-destroying errors of modern teachers saying, "No compromise, no compromise, so long as you deny our Lord, we repudiate your teaching!"

We need more Greggs.

The Down-fall of Missions

THE leaven of the higher critic is at work leavening the whole lump. The higher critical teaching which for a while was kept within Germany and England and America has spread to the mission lands. Many of our so-called missionaries today have gone forth only to more thoroughly becloud the minds of those who sit in darkness. The message of the higher critic can do nothing for the lost soul but seal it more effectually to endless doom.

A statement made in the Alliance Weekly a short time ago merits our profoundest reflection:

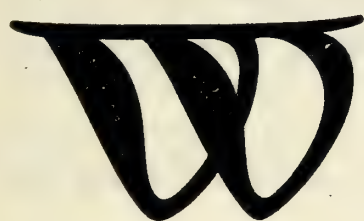
It is harvest time in heathen lands. But the spirit of unbelief and liberalism at home has been reflected abroad. Not a few missionaries are preaching a new gospel, and planting in the minds of the critical Orientals doubts that have worked such havoc in Germany, Great Britain, and America.

A Chinese scholar has recently written a book protesting against sending cast-off religious clothes to them, and preaching a gospel of which the preacher is not sure.

Missionary contributions have also fallen off in many quarters for the above reasons, and we hear on every hand of retrenchments. At the same time a flood of unwholesome literature is being circulated among heathen peoples, who are absorbing our science and unhallowed fiction as readily as our military and commercial methods.

“Little children, it is the last time: and as ye have heard that Anti-Christ shall come, even now are there many anti-christs; whereby we know that it is the last time” (1 Jno. 2:18).

*Who Looks for Him**



WHEN a young minister was asked a few days ago why he did not believe in the pre-millennial coming of our Lord, his answer was significant: "Because all the learned men believe the other way!" The young man did not realize how perfectly he was revealing two things: his ignorance, and his parrot-likeness. He displayed ignorance because some of the greatest scholars and preachers the world has ever known were pre-millennialists; he displayed his parrot-likeness by the glibness with which he repeated a statement he had heard but which he had never given five minutes investigation. It is to be deplored that so many men of scholarship have given themselves over to the maudlin vagaries of post-millennialism, but to state that all recognized students of greatness were or are post-millennialists is gratuitous, and false.

Where is there a name among men which means more to the Baptists of North America than the name of A. J. Gordon?

In Gordon's work entitled "The Two-Fold Life," he says:

The age to come is the millennial age, to be ushered in by the second advent of Christ; at which time the full reward will be meted out for losses, and trials, and hardships endured for Him in this age.†

* This series of editorials was started in the March number of Grace and Truth. Each month a quotation will be given from the writings of some man of God who was looking for the pre-millennial coming of the Lord. Dean Alford was quoted last month.

†Two-fold Life. By Dr. A. J. Gordon. Pub. by F. H. Revell. Page 239. Black face type is used in all quotations.

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There it is, clear, crisp, concise, and Scriptural. With yearning spirit we "wait for His Son from heaven," who shall "usher in" the glories of the millennial kingdom by His second coming.

In the striking little book, "How Christ Came to Church," by Dr. Gordon, he says:

In the theological course, while this truth had its place indeed, it was taught as in most theological seminaries of this country, according to the post-millennial interpretation respect for the teachers holding this view. I must express my mature conviction that, though the doctrine of our Lord's second coming is not ignored in this system, it is placed in such a setting as to render it quite

IMPRACTICAL

as a theme for preaching and quite

INOPERATIVE

as a motive for Christian living.*

Of course there is a reason why so great a man as Gordon felt led to make so sweeping a condemnation of post-millennial teaching; that reason lies in the simple fact which every prayerful student of the Bible must observe, that post-millennial ideas find root in the mind of man and not in the word of God.

We praise God for the great men he has raised up to "contend earnestly" for this truth.

Our Father, the eye of faith looks eagerly forward to the blest hour when thou shalt set thy King on thy holy hill of Zion (Ps. 2:6); the ear of faith is strained to catch the footsteps of the Coming One who shall reign in Mt. Zion and in Jerusalem and before all His

* How Christ Came to Church. By Dr. A. J. Gordon. Pub. by American Baptist Publishing Society, p. 21.

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ancients glorious (Isa. 24:23); the heart of thy child throbs for the day when the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isa. 11:9).

Thinking as God Thinks

IN one of the recent issues of the Christian Science Sentinel the following statement occurred:

If professing Christians who now imagine that they have no use for Christian Science will humbly appropriate the faith of God and begin to **think as God thinks**, they will soon become actively interested in the claims of **Christian Science**.

The wicked claim here made is that to think as God thinks one must think as Christian Science thinks. In order then, to know the thoughts of God all one has to do is to turn to "Science and Health," the text-book of the cult. The testimony of this book is the ground of their hope! Surely men have drifted far from the God of Israel who slumbers not nor sleeps when they are willing to rest the eternal destiny of their souls on such groundless, ethereal, dreamy, eviscerated moonshine, as Christian Science.

One example of the startling difference between the thoughts of Christian Science and the thoughts of God will be sufficient to condemn Mrs. Baker Eddy's cult

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forever in the eyes of that man whose mind has not already been darkened by the enemy of souls:

SCIENCE AND HEALTH SAYS (P. 328).

One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made.

THE BIBLE SAYS

Who His Own Self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (1 Pet. 2:24).
For Christ hath once suffered for sins, the just for the unjust, that He might bring us to God.
(1 Pet. 3:18).

If Science and Health is true, the Bible is false. If the Bible is true, Science and Health is false.

We thank Thee, our Father, that millenniums ago, thy servant being guided by the Holy Spirit, declared: "Forever, O God, thy word is settled in the heavens."

Yes, we would think God's thoughts, but the place to find them is not in the blasphemous and Christ-denying rubbish of Christian Science, but in the Word of the living God. This sect, whose numbers are being daily increased, is one of the signs of the times indicating the onrushing climax of sin under the predicted anti-Christ, and the soon-coming of our Blessed Lord.

The Historical Ministry of Premillenarianism

Dr. W. B. Riley
MINNEAPOLIS, MINN.

THE words of Jesus, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," involved the main facts of premillenarianism. They identified the present age with the dispensation of the Church; they suggested the mighty changes that are to come over the earth at the end of this age, when the Church shall have completed its witness, when the Master shall have returned and the Millennium shall have come!

Christ employed language with precision. When He said, "This gospel of the kingdom," He did not mean "This gospel of grace" or "This gospel of personal salvation," but He meant what He said, There is a "Kingdom Gospel"—Premillenarianism.

What about its historical ministry? There are two tests to which theological facts and fictions should alike be subjected that the one may be distinguished from the other—the latter rejected and the former retained. The first is the test of Biblical teaching, "To the law and to the testimony; if it speaks not according to this word" reject it. The second is the test of personal experience, or practical Christianity. If it bless not the individual, if it aid not the church, if it honor not Christ, then it is not of God. The former of these has received

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sufficient emphasis in the foregoing chapters. The event predicted by Old Testament prophecies, anticipated by New Testament apostles, and denominated by the peerless Paul as "that blessed hope," has played so conspicuous a part in the roll of human history that thoughtful men ought to be able to trace its course and determine with fair accuracy whether it has wrought benediction or bane for the Church of God.

Along several lines we propose to push that inquiry! Let us inquire first, after

THE APOSTOLIC FAITH.

Concerning this point let us not be misunderstood. When we employ the phrase "apostolic faith" we do not intend to trace the history of Premillenarianism from the days of New Testament apostles only. The truth is that the New Testament apostles originated no faith; they accepted, confirmed, elaborated and propagated Old Testament revelations. Paul's statement in 1 Cor. 15:3, "I delivered unto you first of all, that which I also received" might justly be accepted as the law of New Testament revelation. The shadows, types, suggestions and prophecies of the old flower into New Testament Scriptures. Premillenarianism was not even born with Jesus of Nazareth, much less with Paul or Peter or John. As Haldeman justly says of the Old Testament, "The moment we open these Scriptures we find an anticipated picture of the Second Coming in Adam, exalted to headship, dominion, glory and power, as the 'figure of Him who was to come.' Enoch, the seventh from Adam, prophesies that the Lord is coming in glory. Abraham catches glimpses of Him as the coming man and rejoices in view of His day. Jacob has a vision of the

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Epiphany and splendor, when, surrounded by the angelic host, the Lord God looks down from the height of the golden ladder. Moses sees that revelation of Him in the burning bush, not as the weak and crucified, but as **Yavah**, the Coming One, coming in triumph. The Psalms are full of the one utterance, His coming and portraying the movement in heaven when the whole universe shall be attuned in rhythm to the music of His kingly descent. Isaiah spells it out in the notes of seraphic splendor and in the announcement of earth's response from exalted mountain, shivering earth and tossing seas. Jeremiah depicts the moment when, at His Coming, Jerusalem shall no longer be as the forsaken, who binds her hair with the braid of widowhood; but as Jerusalem the holy, Jerusalem whose name shall be the Lord our Righteousness, and unto whom shall be gathered the nations, as unto the throne of the Lord. Ezekiel beholds His coming in the chariots of cherubic glory. Daniel sets Him forth in the center of ten thousand times ten thousands of shining angels, coming to take unto Himself the crowns of all the kings of the earth, as King of kings and Lord of lords. The minor prophets, on every page, proclaim that He is coming. Hosea declares it in language of rebuke to the people who have denied Him; Joel in speech that makes the tongue to burn and the ears to tingle, while Habakkuk rises to the heights of sublimity in a diction unequalled, as he testifies of the God who shall come from Teman and the Holy One who shall cover the heavens with His glory, who shall fill the earth with His praise, before whose feet shall go the pestilence and burning coals, who shall stand and measure the earth, drive asunder the nations, scatter the everlasting mountains, receive the homage of

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the perpetual hills as they bow before Him and acknowledge that His ways are everlasting, and who shall fill the earth, the whole earth, with the glory of His presence. The last utterance of the Old Testament, as it is of the New, is that He is Coming."

This Old Testament teaching had a three-fold confirmation in the New Testament Scriptures, and was, therefore, made to be "the apostolic faith."

It was affirmed by the Master Jesus Christ. He addressed himself to this theme more often than He laid His tongue to any other. We shall not repeat the many detached texts which dropped from His lips, but call attention to the fact that certain whole chapters, recording His words, relate themselves to this subject; as, for instance, the eight kingdom parables that make up the whole of Matthew thirteen, and the multitude of references that well nigh cover the entire twenty-third, twenty-fourth and twenty-fifth chapters of the same Gospel.

In the first of these (23d) He prophesies His return; in the second (24th) He declares the conditions that will suggest its eminence; and in the third (or 25th) He illustrates the results upon believers and unbelievers alike. Truly Jesus Himself best understood the time, circumstances and effects of the day when "the Son of man shall come in His glory and all the holy angels with him," and His declarations determine "the apostolic faith."

The writings of the apostolic college confirmed it. There can be no dispute as to the Millenarianism of Paul and Peter and John. Philips Brooks was not clearly a premillennialist, and yet, as an honest man speaking of the text, "The Lord is at hand" (Phil. 4:4), he declared

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"There were times when, as it seemed, the apostles looked to see the opening skies and the descending chariot. . . . They found abundant clearness and abundant inspiration in their expectancy when they described the thing they expected as 'the coming of the Lord.' Every step they took in life brought them a little nearer to that great end and purpose. They set out on a voyage, and as they turned their eyes away from the fading shore and looked across the broad waters, they seemed to be sailing out to meet the coming Lord."

John hoped for perfect victory against sin only when Christ should appear (1 John 3:2-3). Peter sighed in spirit when he saw the day in which certain scoffers should arise, saying, "Where is the promise of His coming," as if God were slack concerning His promise, and remarked, as with heaviness of heart, "But the day of the Lord will come as a thief" and in view of it, it is our business to be "looking for and hastening" the same, that we may be prepared for the "new heaven and new earth wherein dwelleth righteousness" (2 Pet. 3:4, 9, 11). Paul never penned an epistle without introducing the appeal of "that great day," as the sufficient incentive to the holiest walk and the highest accomplishment.

It was the faith of the early church fathers. Guinness remarks "It cannot be denied that for three centuries the Church held the doctrine of the premillennial coming of Christ," and added "I think I have gone through all the writings of the fathers for three centuries pretty carefully, and I do not know an exception, unless it be Origen," the one early writer (who was often heterodox). It was the faith of Justin Martyr, Ireneus,

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Tertullian, Methodius and Victorinus. Dorner adds to these Barnabas, Clement, Hermas, Ignatius Polycarp, Papias, Nepos, Lactantius and others, and adds, "All were at one." Dr. James H. Brookes reminds us that "the premillennial advent was the common heritage of both Jewish and Gentile Christians, and passed from the Jewish Christian to the Gentile Christian Church precisely in the way the Gospel passed. It was as fragrant at Antioch as at Jerusalem, at Rome as at Ephesus. History has no concensus more unanimous for any doctrine than is the concensus of the apostolic fathers for the premillennial advent of Christ."

If men will take history rather than undertake to make history, premillenarianism will be conceded to have been the apostolic faith. Certainly Mosheim is a historian not to be despised, and in Volume I, page 89, he says, "The prevailing opinion that Christ was to come and reign a thousand years among men before the final dissolution of the world, had met with no apposition previous to the time of Origen," while such writers as Gieseler, Stackhouse, Bishops Newton and Russell, and even the disinterested Gibbon, render an approving testimony.

But we have already called attention to the fact that the second test to which men have a right to subject this faith, is important, namely the test of

THE SPIRITUAL EFFECT.

This test may find adequate expression in three lines of study.

I. Its effect upon the study of the Sacred Scriptures. That the advocates of the eminent coming of Christ have been the great students of God's Word, few

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men would dispute. What is the explanation? Has not Dr. A. B. Simpson given it in an illustration? He tells his readers of having visited a cathedral in Europe, upon the ceiling of which the most famous painter of past centuries had patiently employed his brush. Upon entering the building his eyes sought the ceiling and he saw what seemed a bewildering color of incoherent daubing. He looked long and earnestly; not a figure appeared; not a design was evident. The old sexton was passing about and the visitor expressed to him his disappointment, whereupon he smiled and said: "No wonder, sir. You have no fit position from which to see this work of art. Come with me!" And he led him to a place in the cathedral where the artist of all centuries had evidently stood, and bethought his designs, and to which he had returned again and again as he wrought them into being. And lo, the visitor saw such a masterpiece as to bedim his eyes with tears, and bow his head in gratitude to the God who had granted to one of His fellow-servants such genius. And Simpson reasons, What that position was to the study of the fresco painting, the premillennial position is to the understanding of the Word of God. It was the position of Ellicott, Tregelles, Godet, Stier, Delitzsch, Lange, Olehausen, Dewette, Meyer, Jamieson, Fausett, Schall, Bengel, Canon Ryle; it was the position of Calvin, Zwingli, Melancthon, Luther, Knox and the Wesleys. It was the position of John Bunyan, Cranmer, Latimer and Ridley. It was the position of Candeish and Guthrie, of Robert Hall and Thomas Chalmers, Andrew and Horatius Bonar, Nathaniel West, Murray McCheyne and Adolph Saphir; of Gaussen, Van Oestersee, Auberlen, Baumgarten; of Hofman, Stockmayer, Lange and Shenkel. It was the

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position of Spurgeon, and Moody, and Brooks, and Moorehead, and Gordon, and Blackstone; of Pierson and Penn; and is that of Meyer and Morgan; of Munhall and Chapman; of Haldeman and Dixon; of Torrey and Scofield. In the language of Paul to the Hebrews, "What shall I say more; the time would fail me to tell of" Craven, Patterson, Erdman and Dunwiddy; of Maitlands, Birkes, Bickersteth and Brock; of McNeile and the McNeals; of McIlvaine and Henshaw, and Nicholson and Hastings; of the Robertsons—Frederick W. and John; of Herr Saunders and Harris and Evans and Stifler, and Lorimer and Peters, and Durbin and Parker and Gilbert and Foster and Lummis, not to make mention of those men so well-known to us that we do not yet appreciate their greatness, Frederick W. Farr, A. J. Frost, Len G. Broughton, W. B. Hinson, George Robert Cairns and others too numerous to mention, all of whom have obtained a good testimony in their proclamation of "the faith once for all delivered to the saints."

Massillon is quoted as having said "that in the days of primitive Christianity it would have been deemed a kind of apostacy not to sigh for the return of the Lord." "Strange it is," remarks A. J. Gordon, "that we have reached an age where it is counted an eccentricity to love His appearance and a theological error to cry with the best-loved apostles, "Even so, come Lord Jesus." And yet those men before whose eyes the Scriptures have unfolded with the greatest beauty, and whose hearts have drunk most deeply from their fountains of truth, not only join in that cry, but unite their voices in proclaiming His coming as the consummation of the age,

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the goal of the Church—the crowning of Christ Himself—the only hope of the world's redemption.

2. **Its effect in the deepening of the spiritual life.** These are days when this is a theme much discussed. Many of the speakers of recent great Christian assemblies have been sounding the “deepening of the spiritual life,” as the all essential note. But not all of them have seen the Scriptural connection, or even the historical evidences, that the doctrine of “the Second Coming of Christ” relates itself to the deepening of the spiritual life as cause to effect! “Sobriety” of thought is natural to those who know perfectly that “the day of the Lord so cometh as a thief in the night.” “The preservation of one’s whole spirit, soul and body” in “blamelessness,” is attempted by those who look for the coming of our Lord Jesus Christ. “Every man that hath this hope set on him purefieth himself, even as he is pure.”

Holy conversation and godliness must characterize those who are truly “looking for and hastening the coming of our Lord.” The denial “of ungodliness and worldly lusts” belongs also to those who understand “that blessed hope of the glorious appearing of our Lord and Savior Jesus Christ.” As to “watchfulness and prayer,” it is natural to those who know not what hour their Lord doth come, but understand that it will be in a moment when they think not! Utter faithfulness is the natural result from the gospel notion “the Lord is at hand.”

The one reason why the Church is flirting with the world, and even playing the harlot, is because she has put out of her mind the expectation of her husband’s speedy return. Gordon says, “There is a tradition that Michael Angelo, by his prolonged and unremitting toil

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upon the frescoed domes which he wrought, acquired such a habitual upturn of the countenance, that, as he walked the streets, strangers would observe his bearing, and set him down as some visionary or eccentric." And Gordon says, "It is well if we who profess to be Christians of the apostolic school, had our conversation so truly in heaven and our faces so steadfastly set thitherward, that sometimes the 'man with the muck-rake' should be led to wonder at us, and to look up with questioning surprise from his delving for earthly gold and glory."

The men of Galilee who saw Jesus ascend had this upward look, and it saved them from "the lust of the flesh, and the lust of the eyes and the pride of life"; it changed the law of gravitation, which is commonly of the earth, and pulls earthward, and set its tendency upward illustrating a principal in physics, drawing their affections out toward the greater Star--the Star of Bethlehem, and converting them into men who were "in the world yet not of it"; who could walk its dusty paths and speak with its stained people and yet keep themselves unspotted.

Its effects upon the discharge of practical duties. One of the strange arguments brought against premilenarianism is that it renders its advocates unfit for practical duties. This argument is neither sustained by the Bible nor by human history. Certainly "sobriety" is a practical duty, and we are enjoined to that, knowing that "the day of the Lord cometh as a thief." Certainly "patience" is a practical duty, and we are commanded to exercise it "for a little while," knowing that "He that shall come will come and will not tarry." Certainly "brotherly love" is a practical duty. Our Lord asks that

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we increase and abound in love one toward another, and toward all men, that we may be unblameable at the coming of our Lord Jesus Christ." Certainly "watchfulness" is a practical duty, and we are to watch, not knowing at what hour the Lord doth come. Certainly energetic service is a practical duty and we are to render that lest He find us idle at his coming, and utter our condemnation.

There is one thing that will not be denied, even our opponents themselves being the witnesses, namely, that the men who have held this hope, have so far discharged their obligation to God as to have promoted the interests of His church by personal service, by money sacrifice, by missionary zeal, by intelligent counsel, by tireless work, so as not to have been surpassed by any people who have ever named His name, or joined their fortunes to His cause.

This leads us to our last suggestion.

The Supreme Appeal.

To holy living. Bishop Brooks declares that ever since the time of the apostles, the coming of the Lord has been the inspiration of the Christian world, and truly remarks, "The power of any life lies in its expectancy." Paul could "fight a good fight, finish his course; keep the faith" at any cost, because he knew there was laid up for him "a crown of rejoicing which the Lord, the righteous Judge, should give to him at that day; and not to him only, but also unto all them that love His appearing."

To high endeavor. It is not an accident that Carey, who undertook winning India; that Taylor, the answer to whose faith is light for Asia and Africa alike; that

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Grattan Guinness, father of Congo missions; that A. J. Gordon, the wisest counselor and the greatest president the Baptist Missionary Union of the United States ever knew; that Arthur Pierson, the best informed man on world-wide missions the twentieth century has known, and that W. E. Blackstone, the missionary enthusiast of all Methodism; for that matter the overwhelming majority of the men and women that now face heathen peoples and call them to Christ, are premillennialists. These are not men easily discouraged. To them the gathering darkness suggests only the hour before the dawn; for them no problem is impossible of solution, because in "the coming Christ" they have One who is sufficient. They can lie down every night with the sweet sense that the work in which they have been engaged, incomplete as it is, if He come "at midnight, or at the cock crowing," will, under the touch of His hand, take final and fitting shape. We remember the story of one of the old artists whose students wrought in a great studio which he visited occasionally to suggest and instruct; and of the one young man who had formed the conception of a noble picture, but had been unable to produce it. Many a time he had flung away his endeavor and started over. One evening, discouraged by his failure, and wearied by his efforts, he went to his lodging, leaving the attempt. That night the old master came in, and his eyes fell on the incomplete work. He saw at once the whole conception and realized also the struggles that had gone into the endeavor, and felt something of the sickened sense of the student before evident failure. Picking up the brush which had fallen from the nerveless grasp, he worked awhile, and lo, the work was done, and in the morning when the young painter came, he looked at it in wonder;

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he stood in a trance—amazed. But only a moment he questioned, and then he cried, “Oh, the master has come! The master has come! and the work is complete.”

That is the confidence of premillenarianism. That is the explanation of its historical ministry. “The Blessed Hope” is a suggestive appeal to the holiest living and to the highest endeavor, and to the utmost steadfastness.

On the cross Christ cried, concerning the work of His first appearance, “It is finished.” On the throne He will one day be able to say the same concerning the plan and purpose of His second appearance. It is the “Blessed Hope,” and when the work of the church is complete, then, and not until then, will all saints know the part this expectation has played in the inspiration and employment and perfecting of the saints, to the praise of that God, who has promised the kingdoms of this world to His Son, and who will keep His word.

 Live within sight of Calvary, and you will live in sight of the glory—the cross and the throne are closely related. Selected.

The Gospel of Christ

PAUL said: "I am not ashamed of the gospel of Christ." This is the glorious declaration of the apostle after he had proved the worth of that gospel.

Paul could not always say, "I am not ashamed of the gospel," because he remembered the time when he had hated it. He wrote the epistle to the Romans after he had been preaching that glorious gospel for about twenty-five years. He had proved the power of it in his own life, so in turn proclaimed it with power to others. From a rabid Pharisee, with nothing but hatred and wrath in his heart for Christ and His followers, he was changed into an adoring worshipper and a devout servant of the Christ who shed his blood on Calvary for him and for the world.

Then he preached that gospel to the Jew, to the Greek, to the Roman, to the Barbarian, and gave his testimony: "I am not ashamed of the gospel of Christ." Why? "For it is the power of God unto salvation, to everyone that believeth, to the Jew first and also to the Greek" (Rom. 1:16).

This gospel of Christ was God's great lever, by which He raised Paul from darkness to light. It is the only lever that God uses to raise anyone from the midst of sin and darkness unto the presence of His glorious light. We stand with acceptance before God or with condemnation resting upon us, only as we have been cleansed by the blood of Christ or have rejected Him as our Savior.

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"The power of God unto salvation" is this "Gospel of Christ." What a marvelous message it is!

"Saved by grace alone,
This is all my plea;
Jesus died for all mankind,
And Jesus died for me."

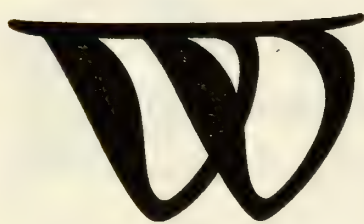
The glad tidings concerning One who has been here, dying for the sins of man, satisfying the claims of God, fulfilling the broken law, paying my every debt, should so thrill the heart of every child of God that we might be no longer self-centered and earth-centered, but Christ-centered and heaven-centered; that we might be "not conformed to this world," but "transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." This message of Christ should so grip our lives that we might be "always abounding in the work of the Lord," and not delving in sin or worldly things. May we hear the call of the Holy Spirit, saying, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14). Let us say with G. Campbell Morgan: "Unless I am perfectly clear that what I do I can approve on the principle of my loyalty to **Him**, then it is sinful to do it, no matter how specious the arguments adduced to defend its harmlessness. May we see the glorious privileges we have in Christ and carry the message of salvation by grace to the unsaved. "It is the power of God unto Salvation to everyone that believeth." "Behold, the harvest fields are white." "Ye are my witnesses."

A. S.

Philip The Evangelist

By Evangelist J. H. Dew of Liberty

Acts 8:26-39.



WHO is this man? Not an Apostle, not an ordained preacher, but a layman, a deacon. Here in the early church is the beginning of the Layman's Movement. Compare Acts 3:1, 4.

It will be our purpose in this study to show the characteristics of the soul winner as set forth in this incident in the life of Philip.

Philip is a Busy Man. He is not out of a job. He has plenty of work as is seen in Acts 8:5-8. When God has a work to be done he never calls for idlers but for the busiest folks in the church.

He is a Man in Touch With the Spirit. Philip is God's man listening for God's call. Verse 26. The Spirit of God still dwells in hearts ready to receive Him, and grants divine guidance to those who trust Him. The early soul winners had no hope of winning men except as directed and led by the Holy Spirit. See Acts 10:19; 16:6-10. So today the presence of the Holy Spirit in our hearts is an indispensable requisite to saving men.

He is an Obedient Worker. He might have interposed many objections when the call of the Spirit came to him. He might have argued against leaving a city revival and traveling in a desert way. But he offered no excuse. He is unlike Moses and Jonah. Like Abraham, Philip "obeyed, not knowing whither he went," and like Paul he was "not disobedient to the heavenly vision."

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He knew the path of duty, but not its destination, so without a question he leaves a good work for what seems a hopeless undertaking. God's voice was ultimate law to him. So he arose without questioning or murmuring, and journeyed down the desert road. His obedience was prompt and complete. We are unprepared to work until we come into this frame of mind and heart where our prayer is, "Lord what wilt thou have me to do?" We are not ready until we can say, "nevertheless at thy command I will let down the net."

Philip is an Aggressive Worker. He ran. Very undignified, indeed, but very earnest and very sensible. The great majority of life's opportunities are to be had only by those who are willing to run after them, and climbing up, take possession of them while the wheels roll on. He who would be a soul winner must learn to strike while the iron is hot. Let us realize that we are not here to fight on the defensive and to be satisfied with holding our own. We are an army of invasion and conquest.

He is a Courteous Worker. Christian courtesy should be cultivated by all. He ran to the chariot and in the most polite manner said, "Do you understand what you are reading?" It is often necessary to win our way to men's hearts by being polite and courteous. There is no excuse for a Christian not to be polite.

A Worker Under Specific Directions. "Go near and join thyself to this chariot." There is no doubt in the mind of Philip as to what is to be done. The Spirit literally says "Go glue thyself, etc." That is, "Here is your work, attach yourself to it, and stick to your task until it is done." A holy adhearance to a definite mission will achieve blessed results. He sits with the Eunuch, an-

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swers objections, removes difficulties. Philip found him willing and even anxious to know the way of life. Men of the world are often more willing to talk on religious subjects than we think. We are often afraid of chariots, automobiles, aeroplanes, Pullmans and mansions, forgetting that those who ride and live in them are sinners needing and often craving to know Jesus Christ as their personal Savior, Lord and Master.

He is a Bible Worker. "He began at the same Scripture and preached unto Him Jesus." The soul winner's specialty is the Bible, and especially that part of it which presents Christ as man's Savior and Lord. No doubt the Eunuch could have taught Philip principles of human government and methods of finance, but he was a child in Bible knowledge. The ignorance of the way of Salvation found in men of prominent positions is appalling.

When Philip, the Evangelist, climbed up into the Eunuch's chariot and found him puzzled over that marvelous passage in Isaiah 53, it would have been a sad thing if, instead of opening his mouth and beginning at the same Scripture to preach unto him Jesus, he had been compelled to confess that he did not understand that particular Scripture and could not therefore help him in his perplexity, but I can think of something even worse than that. Imagine Philip taking the book and saying, "Well, my friend, you certainly have hit upon a very hard passage; there is a good deal of doubt in the modern mind about it and its quite a serious question as to whether this passage belongs in the Bible or not. There are twenty-one different interpretations of this Scripture and I will just enumerate them for you and you can think them over as you drive along and doubtless

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by the time you get to Egypt you will be convinced that it doesn't amount to very much after all." The man who does not believe that the Bible is the Word of God from beginning to end and preach it with an unshaken faith has no legitimate place in the pulpit as an evangelist.

The soul winner is to preach Christ, not philosophy; that cannot save a soul. Not science; that may not touch the need of an immortal heart. Not morality; this cannot satisfy those deeper cravings which throb within the sons of men. Not theology; even that will not suffice, but Jesus for He alone can meet the needs of every soul.

"Sweetest note in seraph song
Sweetest name on mortal tongue;
Sweetest carroll ever sung;—
Jesus, blessed Jesus."

And, now, last of all, we have

A Rejoicing Soul. Why should not the Eunuch rejoice? He had found Christ. His burden was gone. The peace of God had come to abide in his soul. A joyful loyalty was created in his heart. A little while ago he wished to know what to do to be saved, now he wants to know what to do because he is saved. On they rode and they heard the rippling of a fountain and the Ethiopian said, "See, here is water, etc." and now he went on his way rejoicing. Christ was all and in all to him. He will now

"Tell to others round, What a dear Savior he has
found."

He who finds Christ, finds all. Reader have you found Him? Is He yours? Then obey Him. Live for Him. Preach Him to others.

A Plea For Consecrated Christian Service

By H. H. Savage of Barron, Wis.

IN the fourth chapter of 2 Kings we have an account of a poor widow woman who was trying to keep her little family together with the tax collector almost at the door demanding the rent or the payment of the bond. This poor woman was unable, it seemed, to raise the necessary payment and as a result she must soon have her sons taken away from her. Yet she did not lose faith in God, but when the man of God came into that neighborhood she at once went to him for help, and he told her what to do. The first lesson to be derived from this is then,—that God always fulfills His obligations to His children in plenty of time. He had not given this woman means sufficient to carry her through, but He did reveal Himself in the fulness of time. God always works in the fulness of time. Christ came “in the fulness of time” Gal. 4:4, to redeem them that were under the law; He died “in due time” (Rom. 5:6), for the ungodly; all of His works were performed at just the right time. Many people shrink from doing exploits for God because they cannot see all the way through, in other words, they would walk by sight not by faith. God, however, promises Grace for today, not for tomorrow; the waters of the Red Sea did not part until just the instant that the Israelites must start to pass over; the voice of God did not speak to Abraham until the very moment that the life of Isaac was in danger; no signs of a great flood

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appeared until Noah had become safely housed in the Ark; God did not give Judson a convert until it seemed as though his work must cease,—so God expects us to walk by Faith, not by sight, and His necessary help will be forthcoming in the fulness of times.

Peter succeeded as long as he walked by faith, but the moment he began to look about him to see where he was, he began to sink and the Lord caught him up with the words, "Oh, thou of little faith, wherefore didst thou doubt." Dear Christian reader, if you had never before launched out upon God's promises to provide and to keep all who strive to do His will, do so now and He will "supply all your needs" in the fulness of time as He did with this Shunammite woman.

The second great lesson to be found from this incident is disclosed in the words 2Kings 4:2: "What hast thou in the house?" and the answer came, "Only a pot of oil." The inspired account gives us no reason for her poor condition other than she was a widow, secular history, however, tells us that her husband had been the prophet, Obadiah, who had cared for one hundred prophets that had been cut off by Jezebel. Now taking care of that number of men for any great period of time is enough to reduce any average person to a condition of poverty and so this woman was pennyless, not because of riotous living as was the case of the prodigal son, but because of faithfulness to God. How many Christian people are living in want today, living with a mortgage on their property, living in danger of losing their own dear ones, because of faithfulness to God? Yet this woman was richer than the richest idol worshiper of that day for she had the stores of Almighty God at her disposal. A great many people are willing to work for God

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if they feel that He will give them great power in speaking, in singing, in this thing and in that thing. Elisha did not tell this woman to go home and she would find the money hidden away in a certain spot; he did not tell her to go to the tax collector and she would find that the bill had been paid. That is not God's way of answering faith, but rather—"What hast thou in the house?" Oh woman "What hast thou in the house?"—Just a pot of oil; then use that oil according to God's direction and your prayer will be answered, and she found upon doing as she was commanded that her prayer was answered. "What hast thou Moses?" "Nothing but the shepherd's crook." "Then use that to the glory of God and you shall confound Pharaoh with it." Moses, however, was not convinced and he at once began to make excuses just as Christians today make excuses, and finally God had to give him Aaron to go along with him as spokesman. Did you ever consider how much trouble Moses got into because of Aaron? Yet, it was his own fault because he was unwilling to trust God in all things and you and I will suffer in the same way in our work for Him if we try to weave in some of our own methods into God's place. To be of the greatest service to God we must place ourselves completely into His keeping,

"Have thine own way, Lord; have thine own way,
Thou art the Potter, I am the clay,
Mould me and make me after thy will,
While I am waiting, yielded and still."

"What hast thou David?" "Nothing but this sling."
"Then use that to the glory of God and thou shalt slay
the giant Goliath."

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"What hast thou, widow?" "Nothing but this mite." "Then use it to the glory of God and its lesson shall ring throughout the ages." "What hast thou?" is the great question that God is asking of those who would serve Him. If I could only preach like Spurgeon, "What hast thou in the house now?" If I could only win souls like Moody, "What hast thou in the house now?" If I could only sing like Sankey, "What hast thou in the house now?" If I could only write hymns like Fanny Crosby, "What hast thou in the house now?" When Christ called His workers He did not ask them to go out and get education, money, training, etc., etc., but bid them follow Him with just what they already had. The question then is not "How many talents do you want to work with?" but "Are you willing to use the talent which you already possess to His honor and glory?" If you are, God will see to the increase.

A number of people had gathered on the shore of the lake to listen to Jesus, it was growing late and most of them were far from home and they had brought no provisions. The disciples, seeing no solution to the problem, wanted to send them away but Jesus said "What hast thou?" It was found that all the available food supply consisted in five loaves and two fishes, and yet He said bring them and after He had blessed them they served to feed 5,000 men not counting the women and children and then there were 12 baskets full of fragments. You who are reading this, do you want to do something for God and yet do you feel incapable? Can't you hear Jesus asking, "What hast thou in the house?" and perhaps you answer "Just a pot of oil," or perhaps "Just five loaves and two fishes," then bring what you already have and ask Him to bless it and then go out

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to feed the hungry souls with whom you come in contact daily. A smile here, a kind word there, a tender touch in another place, a cup of cold water in the name of a disciple, and you may find that the five loaves and two fishes with which you started have fed all whom you have met, yea verily, perhaps they will have fed a multitude of 5,000 men, not counting the women and children, and then, dear friend, here is where God's ways reveal themselves, for you may have 12 baskets full of fragments to start the next day's work with. Christian brother, Christian sister, don't wait for God to fill you with the talents which you so desire, but lay at His altar that which thou already hast and trust Him to bless your humble efforts for the harvest truly is plenteous but the reapers are few.

“Ready for thy service, Master, here am I!
Hush my heart to hear thee calling from on high;
Choose thou for me, let me still reply—O Master! here
am I.”

The third great lesson to be learned is that God is willing to pour out His spirit through us as long as we are willing to be channels of blessing. If that Shunammite woman had had vessels enough, she might be pouring out oil until this day, it was not until the last vessel was filled that the flow of oil stayed. Did you ever notice a watering trough? It usually has a float arrangement so that as the water in the trough is lowered by horses drinking the float opens the valve and more water comes in; if, however, the trough was shut off from serving its purpose no fresh water would ever run into it, the water in it would become stale and it would soon

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be a disease-breeding spot instead of a life-giving arrangement. The secret of the watering trough's usefulness is that by going all the time it keeps receiving a fresh, pure supply from the great storage reservoir and so it is with you and us as ambassadors of the King, if we keep giving, giving, pouring out the little oil which we already have, God will keep an inexhaustible supply within our reach at all times, but if we simply fill our own hearts and lives and do not let "rivers of living waters" flow out from us we in turn will become dead and lifeless and lose the sparkle of the true life-giving Christian service.

This is a day in which witnesses are needed for "Grace and Truth," has your pot of oil been hidden so long that you have forgotten where it is? or have your five loaves and two fishes moulded and decayed beyond any value whatsoever? Let us be up and doing; let us remember that God will perform His part of the work in plenty of time; let us be willing to offer God that which we already have; and finally let us keep our own lives fit for His use by allowing Him to work through us at all times and God will richly bless our efforts however humble.

The night is far spent,
The dawn comes at length,
Get ready to welcome the King."

The Atonement—Its Necessity

By R. L. Davidson
Sedalia, Mo.

(Continued from Page 93.)

3. **Man is Helpless.** He is bankrupt in morals and insolvent in righteousness and has not wherewith to make reparation for the smallest offense.

Man sinned and fell and then lost the power of re-adjustment to the moral government of God of which he was a part.

He was bound at all times to "continue in all things written in the book of the law to do them," and when he fell he became a debtor to the law and he could not, at any time thereafter, render more than the law demanded, and hence was doomed to be a moral debtor during the remainder of his existence. He could never perform a surplusage of obedience to apply to his own dereliction. All he could perform each moment was necessary to prevent a second act of transgression. "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch and mine own clothes shall abhor me" (Job 9:30, 31). This is the confession of a man who was said to be upright, "Who can bring a clean thing out of an unclean? Not me" (Job 14:4). "But we are all as an unclean thing, and all of our righteousnesses are as filthy rags" (Isa. 64:6). If our righteousnesses are, in God's sight, as filthy rags, what must our unrighteousnesses be? "Though thou wash thee with nitre and take thee much sope, yet

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thine iniquity is marked before me, saith the Lord God" (Jer. 2:22). All Neptune's flood cannot wash away the stain of one sin, but that stain would rather all Neptune's flood incarnadine.

"Can the Ethiopian change his skin or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). "By the deeds of the law shall no flesh be justified in his sight" (Rom. 3:20). "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation" (Heb. 2:2, 3).

"And they were astonished out of measure, saying among themselves, who then can be saved? And Jesus, looking upon them saith, with men it is impossible but not with God; for with God all things are possible" (Mark 10:26, 27). Man cannot save himself. He cannot lay up a store of good works. He can render no surplus obedience, hence he can make no reparation for the sins of which he has committed. It is impossible for him to so live today as to obtain a credit to carry back and apply on the deficit of yesterday. That deficit must be met by some one else or forever stand against him (1 Pet. 4:17, 18).

4. **Christ alone is able to make atonement.** Job, conscious of having offended God, and ignorant of the coming sacrifice of Christ, cried: "Neither is there any daysman betwixt us that might lay his hand on us both" (Job 9:33). "I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none" (Ezek. 22:30). After man fell no creature in all God's universe could aid him one iota in his sad condi-

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tion, because every creature was under the same law as himself, and bound to render service to the full extent of his powers, in his own behalf.

Help must come from one who can both keep the law and pay its penalty. As the law requires perfect obedience and the penalty an infinite sacrifice, it follows that only Jesus Christ himself can become the sinner's substitute, for he alone comes from outside the domain of law and thus is free to render service in behalf of those who are under law.

"He saw that there was no man and wondered that there was no intercessor; therefore his arm brought salvation to him: and his righteousness, it sustained him" (Isa. 59:16). Peter, speaking of Christ's work on our behalf, declared: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Jesus Christ alone can render that perfect obedience to the law which is necessary to meet all of its demands against the sinner.

"For there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all" (1 Tim. 2:5, 6).

In him all the attributes of God blend and harmonize, so that He might be "just and yet the justifier of them which believe in Jesus" (Rom. 3:26).

Drifting Toward Revolution

Frank S. Weston of Toronto, Canada

ONE of the appalling signs of the times is the universal drift toward revolution. Underneath the surface movements of the day is a deep, strong current toward the overturning of the whole present order of things.

One who is competent to speak says, "In the United States there are 1,000,000, in Germany 3,000,000, in France 1,000,000, in Austria 500,000, in Italy 250,000, in Holland 40,000, in Spain 50,000, who are revolutionists." These are all active in spreading the spirit of revolution. In a circular now being distributed are these words: "There comes a time in the affairs of nations when desperation compels the human mind to pause and bring to its aid that element of reason so long discarded. We have reached such a crisis. What is to be done? An oligarchy is in power and the acts of an unbridled military despotism characterizes the government of today." What is advised is revolution. The leading economists and publicists are not blind to the situation and are anticipating great and radical changes in society and politics.

Says Dr. Dollinger: "We are approaching a catastrophe in Europe—a collapse of the whole edifice of existing social order."

Dr. Caldwin Smith, recently deceased, said: "There is a general feeling abroad that the stream of society is nearing a cataract. The masses have ceased to believe in the existing order."

The spirit of the French Revolution has spread to the uttermost parts of the earth, and because of this fact

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a catastrophe of the gravest kind is manifestly near. Six thousand years have rolled away, yet the ideal of unity, of righteousness and peace for one race is as remote as ever. The earth is dotted over with hostile factions, each seeking to displace the other and all ready for war.

Former ages had local revolts, sudden outbreaks and revolutions. This was often the case in Greece and Rome in the middle ages, in France at the close of the eighteenth century and repeatedly in European states since then. But now discontent is chronic, and revolution has become a system with millions on its side. It is not a local but an international movement; it is not hasty but calm, resolute, persistent and cumulative. Nothing like it for extent and persistence has ever appeared in history.

Says the Boston "Beacon": "Society as it is now constituted is nothing less than a sleeping volcano. Who dares to say how soon the upheaval will come or whether it can be averted by the adoption of prompt measures of relief. Certainly the condition of the lower social strata calls for immediate action on the part of those whose safety is at stake."

A rumbling is heard over the whole world. The spectre of revolution is visible in many lands. The increasing burdens which militarism is imposing upon the people are making the masses restless and threatening. From Germany, France, Italy, Spain and Austria come voices that portend an upheaval. England is seeing a great change and the United States are not at rest. Says Dr. Josiah Strong, "We in the United States are preparing conditions that makes possible a reign of terror that would beggar the scenes of the French Revolution."

Bishop Lawrence has expressed a similar view in

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these words: "If our reasoning from history, experience and the Bible is true, we, a Christian people, are in for orgies and a downfall to which the fall of Rome is a very tame incident."

Jack London says: "The blood-red banner will soon be waving wildly in all lands."

Dr. Geo. Washburn ("Independent," N. Y.) writes: "I believe there is a general impression among thinking men in Europe that we are approaching a great crisis in the world's history. I am by nature and choice an optimist. I like to find out the good rather than the evil in men and nations, but a man must either shut his eyes or fall back upon an unwarranted faith in God to be an optimist today so far as the immediate future is concerned."

The "Herald" (N. Y.) says: "There is a presentiment among the masses that a revolution is impending. What it will bring, no one seems to know."

In the November "Review of Reviews" occurs a most interesting interview with Madame Sorgue. Few know the conditions of the masses as does this woman. After reviewing the past months of strikes and contentions, she was asked, "What of the future"? The reply was, "The future is on the knees of the gods, but so far as one can tear away the veil of destiny one can clearly see that the present strikes are not the end, but the beginning of tremendous industrial upheavals. It is the millions of the red army throughout Europe who will have to be reckoned with by the statesman, the monarch and the diplomat. I have good reason for my words when I say that even now forces are accumulating throughout Europe which will find their outlet and their expression in strikes of a gigantic and violent character, sometimes

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sectional, but with a steady trend toward international action."

The Word of the living God declares that the end of the age will be characterized by just such conditions as we now see appearing. Nations were to be in "distress," and men's hearts full of "fear" (Luke 21:26). Lawlessness, iniquity and revolution are the forerunners of our Lord's advent according to the Word (Matt. 24:12; Luke 17:26; 2 Tim. 3:1-4). It seems to me that present conditions furnish an exact correspondence to the inspired descriptions of the period when Christ will return for his own. The great redemption is at hand. The Lord will soon appear. Let the earth prepare to receive her king.

CIt passes the power of the imagination to conceive how any minister can remain honest and at the same time hold his commission to preach when he has surrendered every vital doctrine of Christianity...If "modern" scholarship equips him with the casuistry to do this without the violation of his conscience, then let us in common honesty, return to a more ancient scholarship that cannot be branded with such infamy.
Ford C. Ottman.

Truth in Type

Conducted by
Aaron Schlessman

DAVID SETTING FORTH CHRIST IN THE WORK OF HIS SECOND COMING.

DAVID.

1. David was God's right-ful king of Israel.
1 Sam. 16:1, 12, 13.
2. But David was rejected by the masses of the people in order to follow a usurper. 1 Sam. 22:1, 2.
3. The little remnant, who followed the true king, David, were forced into the mountains and wilderness to stand for him, and were cared for by God during the persecution.
1 Sam. 19:15.
1 Sam. 22:1, 2.
1 Sam. 23:13, 14.
4. The true king finally met with victory over all his enemies and the usurper went down in death.
2 Sam. 2:4; 5:1-4.
1 Kings 1.
5. Solomon became the continuation of the Davidic type, and having taken up David's work, entered into a glorious reign of peace.
1 Kings 2:12.
1 Kings 4:25.

CHRIST.

1. Christ will be God's right-ful King of the Jews (and the nations).
Isa. 9:6, 7.
Lk. 1:32.
2. But Christ will be re-jected by the masses of the people to follow a usurper, the anti-christ.
Jno. 1:11.
2 Cor. 4:4.
2 Thess. 2:3, 4.
3. The Jewish remnant, who will stand for Christ during the tribulation, will be forced into the mountains and wilderness; and will be cared for for forty-two months by God during per-secution.
Rev. 7:4.
Rev. 12:5, 6.
4. Christ, the true King, will meet with victory over His enemies, and the usurper, the anti-Christ, will go down in death.
2 Thess. 2:8.
Rev. 19:11-16.
5. Christ will enter into a glorious reign of peace.
Matt. 19:28.
Rev. 20:4.

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David Setting Forth Christ in the Work of the Second Coming.

In this study we see David, who is God's rightful king of the Jews, anointed and set apart for his work according to God's direction. But David was rejected by the masses of the people and only a small remnant, those who were with him at the cave of Adullam, the faithful ones who were in distress and discontented with the leading of the usurper, Saul (a type of the antichrist) followed him. This remnant was typical of the Jewish remnant who shall stand boldly for Christ during the tribulation period; that remnant who shall stand against the antichrist and his host of followers as David's little band stood against Saul and his followers. And as David's remnant were forced to the mountains and wilderness of Ziph, so will the Jewish remnant be forced to the mountains and wilderness where God will carefully succor them for a period of forty-two months. David finally triumphed over his adversaries and the usurper went down in death and the remnant were established in the Land. So Christ will triumph over the antichrist and the Jewish remnant will be established in peace in the land which God promised them.

David was God's rightful king of the Jews, chosen by God and anointed by Samuel. God said to Samuel, "Go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. . . . And the Lord said, Arise, anoint him (David): for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward" (1 Sam. 16:1, 12, 13). Christ will be God's King of the Jews. He is the One prophesied in Isaiah 9:6, 7, who shall sit upon the "throne

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of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." "He shall be great, . . . and the Lord God shall give unto Him the throne of His Father David: and He shall reign over the house of Jacob forever" (Luke 1:32).

But David was rejected by the masses of the people in order to follow a usurper. Saul was the one whom the multitude supported, while David's followers were the few faithful ones, those in distress, and the discontented. "David . . . escaped to the cave of Aullam: and when his brethren and all his father's house heard it, they went down thither to him. And everyone that was in distress, . . . and everyone that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men" (1 Sam. 22:1, 2), a mere remnant who are typical of the Jewish remnant who shall stand for Christ during the tribulation period. Christ, too, is rejected by the masses of the people that they may follow a usurper, the antichrist. "He came unto His own, and His own received Him not" (Jno. 1:11). The "Prince of this world" is succeeding in leading the masses to follow a delusion. "The God of this age hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God's should shine unto them" (2 Cor. 4:4), and he shall continue to deceive until the "Coming of our Lord Jesus Christ." "For that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition (the antichrist); who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that

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he is God" (2 Thes. 2:3, 4). He is the one whom the multitudes will seek, but the Jewish remnant will stand for the rightful King, the Son of God.

The remnant following the true king, David, who is typical of the Jewish remnant during the tribulation period, were forced into the mountains and wilderness in order to stand for him. Saul and the successive usurpers, Abner, Absalom, Adonijah, sought David's life and the destruction of his followers. Saul sent messengers to bring David to him that he might slay him (1 Sam. 19:15), but David fled, and escaped. He hid in the cave of Adullam for a season with about four hundred men (1 Sam. 22:1, 2); later, we see them "departed out of Keilah and went whithersoever they could go," and "David abode in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph" (1 Sam. 23:13, 14). Saul's death leaves the wicked work to fall to other hands, and Abner and other evil ones usurp the power for a time. But God carefully provided for them and delivered them out of the hands of their enemies. The Jewish remnant who will stand boldly for Christ during the tribulation time will be forced into the mountains and wilderness; and there will be cared for for forty-two months by God during the awful persecutions. "There were sealed one hundred and forty-four thousand of all the tribes of the children of Israel," the Jewish remnant (Rev. 7:4); and, in the 12th chapter of Revelation, the woman, which is Israel, "brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne. And the woman (Israel) fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days"

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(vs. 5, 6), or forty-two months, during which time God will provide for them.

The true King, David, finally met with victory over all his enemies and the usurper went down in death. "The men of Judah came to Hebron and there they anointed David king over the house of Judah" (2 Sam. 2:4). "Then came all the tribes of Israel unto Hebron, and spake, saying, Behold we are thy bone and thy flesh, . . . and they anointed David king over Israel" (2 Sam. 1:4). Absalom tried to usurp the throne after this, but was slain; Adonijah usurped the kingdom in David's extreme age, but David anointed Solomon as his true successor and Adonijah fell to the horns of the altar, and was dismissed by Solomon (1 Kings 1). The usurpers are overcome and the kingdom established just before David's death. Christ, the true King, will meet with victory over his enemies and the usurper, the antichrist, who will set himself up as God in the temple of God (2 Thes. 2:4), "shall the Lord consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thes. 2:8). And the nations are overcome by Him who is called "King of Kings and Lord of Lords." "And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth make war. . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, **King of Kings, and Lord of Lord**" (Rev. 19:11-16).

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Solomon became the continuation of the Davidic type, and having taken up David's work he entered into a glorious reign of peace. David had Solomon anointed as King; and, after his death, Solomon "sat upon the throne of David his father; and his kingdom was established greatly" (1 Kings 2:12); "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon" (1 Kings 4:25). His was a reign of peace. Christ will enter into a glorious reign of peace after the destruction of the antichrist, and "in the regeneration when the Son of Man shall sit in the throne of His glory, ye (the twelve) also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years" (Rev. 20:4). Christ shall reign in peace and glory, for he "shall come in great power and glory." "The zeal of the Lord of hosts will perform this."

Outlines for God's Workmen

Gathered by
Richard S. Beal

THIS AGE.

- I. Its names:
 - Eph. 2:2.
 - 1 Cor. 4:3.
 - Eph. 6:13.
 - Gal. 1:4.
- II. Notice during this age:
 1. The place of Christ.
 - Acts 7:55, 56.
 - Col. 3:1.
 - Acts 2:34, 35.
 - Heb. 1:3.
 - Heb. 12:2.
 2. The place of the Holy Spirit.
 - John 16:8-11.
 - John 16:14, 15.
 - 1 Cor. 6:19.
 3. The place of Satan.
 - Eph. 2:2.
 - 2 Cor. 4:4.
 - 2 Cor. 2:11.
 - 2 Cor. 11:14.
 - 1 John 5:19.
 - Acts 26:18.
 - 1 Thess. 2:18.
 4. The place of the world.
 - John 15:18.
 - Jas. 4:4.
 - 1 John 5:19.
 - 1 Cor. 11:32.
 - 1 Cor. 2:8.
 5. The place of the believer.
 - Gal. 1:4.
 - 1 Cor. 2:6.
 - Col. 3:1-4.
 - Titus 2:12.
 - 1 Tim. 6:17.
 - Rom. 12:2.
 - Phil. 3:20.
 - 2 Tim. 4:10.
 - Gal. 4:29.
 - 2 Cor. 6:14-18.
 - Heb. 13:13.

—F. W. Starring.

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"SOWING."

What to Sow—

Precious seed. Ps. 126:6.
The Word of God. Luke 8:11.

How to Sow—

In tears. Ps. 126:5.
Bountifully. 2 Cor. 9:6.

When to Sow—

From morning to evening. Eccles. 11:6.

Where to Sow—

Beside all waters. Isa. 32:20.

Why We Should Sow—

Because we shall reap. Gal. 6:7.

What Not to Sow—

Discord among brethren. Prov. 6:19.

—The Witness.

IF THERE BE NO RESURRECTION.

1 Cor. 15:13-19.

Then—

1. Christ is not raised (13).
2. Our preaching is vain (14).
3. Your faith is also vain (15).
4. We are false witnesses (16).
5. Ye are yet in your sins (17).
6. They which are fallen asleep are perished (18).
7. We are of all men most miserable (19).

—Selected.

THE LOVE OF CHRIST.

1. Eternal. Prov. 8:22-31.
2. Infinite. Jno. 15:9.
3. Unmerited. Rom. 5:8.
4. Unchanging. Jno. 13:1.
5. Inseparable. Rom. 8:35.
6. Perfect. 1 Jno. 4:17.
7. Constraining. 2 Cor. 5:14.

—Selected.

WHAT WE DO BY FAITH.

We live. Rom. 1:17.
We stand. 2 Cor. 1:24.
We walk. 2 Cor. 5:7.
We fight. 1 Tim. 6:12.
We overcome. 1 Jno. 5:4.

—Our Record.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

THE APPEARANCE OF THE RISEN LORD.

I Cor. 15:1-11. April 7, 1912.

DAVID sang of his deliverer, "The Lord **liveth**; and blessed be my rock; and exalted be the God of the rock of my salvation" (2 Sam. 22:47). Our Rock, once cleft for us by the stroke of death, came forth from the tomb and now **liveth** for us. The proofs of our Savior's resurrection are clear and convincing. As we read them we are comforted and assured by their witness of our living Redeemer.

1. **Blessings of the Gospel** (vs. 1, 2). The melting snows in the Rockies can never refresh the thirsty plains unless there be some channel by which the waters may be conveyed to the place of need. The blessings wrapped up in the gospel of Jesus are only brought to men by means of God's appointed channels, the **preaching** of the word and the **faith** of the hearer. The gospel must first be preached in truth and then be received in sincerity (Rom. 10:13-15).

The manifold blessings of this wonderful gospel may be summarized in two great words of the Scriptures, **standing** and **salvation**. For the gospel is that, first of all, "wherein ye stand." The chief concern of mortals should be to stand well with God. The only satisfactory solution of this problem of our place in His esteem is in the gospel of His grace, for no matter how inky are the stains ruthlessly splashed upon life's record page by sin, the instant we believe in the gospel of His Son they are forever effaced—and our standing in His sight is flawless and perfect (Rom. 5:1, 2; Col. 2:10; Heb. 10:14). And then, because of our acceptance with God in Christ, we are assured of all the peace, assurance and heavenly bliss contained in that other word, **salvation**. See Rom. 1:16; Eph. 2:8, 9; 1 Peter 1:9.

2. **True Content of the Gospel** (vs. 3, 4). What is the gospel? This is truly a necessary question when that precious word is stolen by men to label every kind of pernicious teach-

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ing. Yet it should not be less difficult to distinguish between the croaking of frogs and the singing of nightingales, than between the dismal bickerings of Christless moralizers and the true note of the gospel message. For God has clearly defined and limited the content of that message. It concerns **christ**. It tells us that for our sins **He died**. It tells us that **He was buried**, taking our sins with Him into the tomb. And it tells us that for our justification **He rose again**. What glorious tidings! Our mighty load of guilt and sin, which was bearing us down into eternal shame and separation from God, Jesus Christ took upon Himself (1 Pet. 2:24). It bore that Blessed One down into death and the grave, but there He trampled upon it in victorious strength and came forth to live on high that we might be eternally justified. **By believing this with the heart we are instantly and forever saved** (Rom. 10:8-10).

3. **Christ's Resurrection Proven by His Appearance** (vs. 5-7). The resurrection of Christ holds an important place in the gospel message, for "if Christ be not risen, then is our preaching vain, and your faith is also vain" (vs. 14). If Jesus did not come from the grave after suffering for our sins the death of the cross, then He was a man, a sinner, and not our God and Savior. If He was not raised, there is no resurrection and therefore no hope for us (vs. 15-19). How important to know that Christ was raised from the dead. God's own recognition of this is seen not only in His testimony by the Word, but in the many proofs given to attest the certainty of the resurrection. Jesus did not immediately ascend to heaven, but appeared on earth to men that they might know He was in truth a **living Savior**. He appeared to Cephas, weak, erring Peter. He appeared to the twelve to strengthen their faith and commission them to service. He appeared to large numbers of the disciples that the witness of His resurrection might be more widespread and convincing. He showed Himself to James, which doubtless gave that apostle grace for his early martyrdom. Nothing that God has ever spoken or done has been more faithfully witnessed unto men than this crowning miracle the raising of Jesus from the tomb. See Matt. 27:62-28:20; Mark 16; Luke 24; John 20, 21; Acts 1:3-11, 22; Acts 2:32.

4. **Christ's Most Gracious Appearance** (vs. 8-11). His final appearance was to an intense hater and persecutor of His church, Saul of Tarsus. This Paul regarded as a special dispensation of grace, and such it was proven to be by his life and ministry from that time forth (vs. 10). What wonder that Paul was ready to live and die for the gospel of the "grace" of God (Acts 20:24). Note his expression in verse 8, "as of one born out of due time." He was an Israelite, "an Hebrew of the Hebrews," but far ahead of the promised national conversion, which has not yet occurred, **grace** found him, saved him, and

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made him though most unworthy an apostle of Christ. See Ezek. 20:35-38; Rom. 11:25-27; Acts 9:3-6.

Thought Producers.

Verse 1. What three facts do we learn about the gospel here? (a) That it should be preached (2 Tim. 4:1, 2; Rom. 10:14, 15), (b) that it must be received if any good is to come from hearing it (Heb. 4:2; Rom. 1:16), (c) that those who receive it stand therein.

Verse 3. What had been Paul's first message to the Corinthians? "That Christ died for our sins" (1 Cor. 2:2). What is always the message for the lost man who is convicted of his need? A crucified Savior dying for his sins (John 3:16; Isa. 53:6; 1 Pet. 2:24; 1 Tim. 1:15). But what sort of a message must be brought to the man who does not see his need of the Savior? (Psa. 51:5; Rom. 3:10-18).

Verse 4. What important fact do we find in this verse? That Christ rose from the dead. Why is the resurrection of Christ important to believers? Rom. 4:25; 1 Cor. 15:12-19. Of what is it an assurance to unbelievers? Judgment (Acts 17:31).

Verse 9. How did Paul feel about himself? That he was not meet to be called an apostle. Why? Because he had persecuted the Church of God. Does the character of any man make him meet to be called an apostle? Rom. 3:15-18; 8:7; Psa. 51:5. Instead of any believer feeling that he is meet within himself what should be his attitude toward his old nature? He should judge it (1 Cor. 11:31).

Verse 10. How did Paul become meet to be called an apostle? By grace. In what two ways was this grace manifested in Paul's life? Salvation and service (Acts 9:1-20). In what way may grace be manifested toward a lost man? Salvation (Eph. 2:8, 9). In what way should it be manifested in the life of a saved man? Service (Eph. 2:10; Heb. 4:16; 2 Cor. 12:9).

Golden Text Illuminated.

This Jesus did God raise up, whereof we all are witnesses. Acts 2:32.

And, therefore, as I take it, it is no exaggeration to say that the whole fabric of Christianity, and all Christ's worth as a witness to God, stand or fall with the fact of His resurrection. If you pull out that keystone, down comes the arch. There may still be fair carving on some of the fallen fragments, but it is no longer an arch that spans the great gulf, and has a firm pier on either side. Strike away the resurrection and you fatally damage the witness of Christ. You cannot strike the supernatural out of Christianity and keep the natural. The two are so inextricably woven together that to wrench away the

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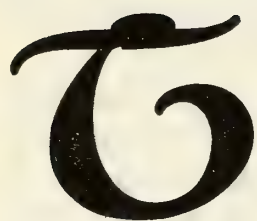
one lacerates the other, and makes it bleed, even to death. If Christ be not risen we have nothing to preach, and you have nothing to believe. **Our preaching and your faith are alike vain: ye are yet in your sins.** Grace and peace come from faith in "the" first begotten from the dead.

—Alexander Maclaren.

THE USE OF THE SABBATH.

Mark 2:23; 3-6. April 14, 1912.

Golden Text, Mark 2:37.



GOD READ out of God's ordinances and institutions His **love** is a blunder of carnal ignorance, for **God is love.** He established His Sabbath with a great purpose of love towards those to whom it was given. The same purpose shines out in manward dispensation of God through all ages.

1. **The Pharisees and the Sabbath** (vs. 23, 24; 3:6). The Jews had added to the Sabbath laws a vast amount of traditional superstition, to which the Pharisees looked rather than the law itself. So, according to their perverted notions of Sabbath observance the disciples of Jesus were guilty of the awful sin of reaping and threshing grain on the Sabbath day. And when Jesus would perform a labor of love in the healing of a poor afflicted man, their hands were lifted in holy horror. At the same time these strick "theologians" were not restrained by thoughts of the Sabbath from harboring in their minds the most vile and murderous intentions. They would not violate the holy day by so much as the labor of lighting a candle, but they would zealously feed the flames of hatred raging in their hearts against Christ. They were silenced by the sharp thrust of Jesus when He questioned whether it was lawful on the Sabbath days to do good, or to do evil, **to save life or to kill;** but they could go from His presence straightway to counsel with the wicked Herodians **against His life.**

What was wrong with the Pharisees? There is but one answer to the question. It is the old story of the human heart, continued in every age in chapters parallel with those of human history. It is the heart of man, deceitful, corrupt, a fountain of evil, full of deadly poison, and always in the past even as now **incurably wicked**—who can know it? See Jer. 17:9; Job 15:16; Psa. 14:3; Rom. 3:23; 8:7, 8.

2. **Man and the Sabbath** (vs. 25-28). God's purpose of love

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in instituting the Sabbath for Israel is stated in the words of Jesus, "The Sabbath was made for man and not man for the Sabbath" (vs. 27). The Pharisees has reversed this divine order. Jesus recalls a specific instance in the Scriptures proving that the good of man is more to God than exact conformity with Sabbath regulations. The case of David in the days of Abiathar the high priest with its authority of precedent more than justified the actions of the disciples of Christ. If David's followers were right in eating the shewbread (lawful only for priests) because of their necessity, surely the hungry followers of the greater Son of David were right in what they had done. See Deut. 23:25 and Exod. 12:16.

3. **The Son of Man and the Sabbath** (vs. 28-3:5). The heartless unbelievers who criticized Jesus on that memorable Sabbath day would have been saved from their wrong position then, as well as from the tortures of hell in eternity, if they had only discerned the deity of the Man whom they assailed, if they had only known Him, the Lord of the Sabbath. As the Son of God He was the maker of the Sabbath. As Son of man the Sabbath was made for Him. As both Son of man and of God the Sabbath was made by Him and for Him. The Pharisees were most wrong in criticizing Him at all whatever He might do or permit His disciples to do, for as Lord of the Sabbath He could not be regarded for a moment as one who could possibly err in the keeping of it.

The Lord of the Sabbath did good on that day in bold defiance of His critics. The day was instituted for good and not for evil. He filled its hours with worship and deeds of mercy. Seeing in the synagogue a man with a withered hand He had compassion on him and restored the shriveled member whole as the other. His act of tender mercy not only repudiated the false Pharisaic teaching, but it reproved the hardness of heart that would cause an afflicted man to suffer under the galling yoke of superstition and would value him at less than an ox or a sheep (Matt. 12:11, 12).

4. **The Church and the Sabbath.** A brief concluding statement on this point is necessary that a Scriptural application of the lesson may be made. Our Lord has not put the Jewish Sabbath upon the Church. The observance of the seventh day was given as a part of the law unto Israel. We read of believers in this age: **Ye are not under the law, but under grace** (Rom. 6:14). Under grace and by apostolic authority coming from Christ Himself, the Lord of the Sabbath, we are given the **first day of the week**, upon which we are to remember our risen Savior. Our conduct upon that day is not regulated by Jewish law, but by the indwelling Spirit of God. By God's gracious provision we may have that day for greater freedom in His

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worship and service than we enjoy at any other time. Every moment of the day should be employed solely for the glory of our blessed Lord. If this be done we may safely say that it will not be a day of selfish indolence, but of prayer, of meditation upon His holy word, of consecrated energy expended in winning souls to Jesus Christ. See Ex. 20:2, 10; Deut. 5:1; Col. 2:16; Mark 16:2; Acts 20:7; 1 Cor. 16:2.

Thought Producers.

Verse 23. On what day were Jesus and his disciples going through the cornfields? The Sabbath day. Where was the Sabbath given to the Jew? At Sinai (Neh. 9:13, 14). What day of the week was it? Ex. 20:9, 11. What was to be its character? A day of rest (Ex. 35:2, 3). What was its significance? It was a sign between God and Israel (Ex. 31:13-17). Of what was it a part? The law (Ex. 20:8-11). If the Sabbath was a part of the law is it for us of this grace age? Rom. 6:14; 7:6; Gal. 3:13. When will the Sabbath be observed again? In the kingdom (Isa. 66:23; Eze. 44:24). What is the Sabbath then to the believer of today? Not a day to be observed but a type of the rest to come (Col. 2:16; Heb. 4:4-11).

But if the Sabbath is not to be observed by the believer of today, what day should we observe? The first day, the day on which Christ arose (Matt. 28:1-6; Mark. 16:9; John 20:19, 26). How should it be observed by believers? Acts 20:7; 1 Cor. 16:2.

Verse 24. What did the disciples do as they passed through the fields? Plucked the ears of corn and ate (vs. 23; Matt. 12:1). What did the Pharisees think of such action? That it was unlawful. Was it unlawful? Matt. 12:11, 12. What was the character of the Pharisees that they should think it was and do as they did in verses 3:1-6? Mark 7:1-23; Matt. 23:27, 28. Instead of outward show, what is it that availeth anything? A new creature (Gal. 6:15; John 3:3, 6).

Verse 4. What questions did Christ ask? Who was going to do good on the Sabbath? Christ (vs. 5). Who was going to do evil? The Pharisees (vs. 6).

The Text Illuminated.

The Sabbath was made for man, and not man for the Sabbath. Mark 2:27.

The Sabbath was made for man. And as it was given to the Jews, they were not to do any manner of work on that day, but it was a **rest day**. It pictures our **rest in Him**. As Jno. Berridge says, "My heart can have no rest, unless it leans on Jesus wholly." Why not rest from our labors, and trust Him in our unworthiness. Then shall we see the salvation of our Lord.

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THE APPOINTMENT OF THE TWELVE.

Mark 3:7-19; Matt. 5:13-16. April 21, 1912.

Golden Text, John 15:16.



MARK'S gospel presents Jesus as the **Servant** of Jehovah. Jesus in the mountain appointing the twelve is the faithful **Servant** associating saved men with Himself that the work may continue in spite of His own rejection and departure from earth.

1. **Jesus and the Multitude** (vs. 7:12).

Even Jesus with all His wonder working power could not always be in the midst of multitudes, but sometimes saw fit to withdraw Himself with His disciples. He knew when to withdraw for recuperation of physical and spiritual strength, that He might have larger blessings for the crowds when they came to Him. Workmen for God would do well to learn this lesson today. Humble teachers who go apart with small groups to prepare them for God's service may do as much as men who harangue vast audiences.

But it was hard for Jesus to escape the crowds. The multitudes which followed Him to the seaside bear witness to the power of faithful testimony, for "they had heard what great things he did" (vs. 8). If all saved people would talk about their experience as did these sick ones whom He had healed, or as did the apostle Paul after his meeting with Jesus on the way to Damascus, what a revival of interest there would be in things pertaining to Christ. See Mark 1:45; 5:20; 7:36; Acts 22:6.

There is another reason for the great following Jesus had, for we read that "**they pressed upon Him** for to touch Him, as **many as had plagues**" (vs. 10). That which should drive multitudes to Christ is their great need, which He alone can meet with the certain remedy. If men were not blind to their sad condition as sinners they should go in anxious throngs to the foot of His cross even now. Jesus alone can conquer the plague of sin, the affliction of all men (Rom. 5:12; Acts 4:12).

Even the unclean spirits (demons) cried out before Him, "Thou art the Son of God." Dr. Torrey says of this: "Their falling down before Him was a sort of anticipation of that day when every knee shall bow and every tongue confess that Jesus Christ is Lord" (Phil. 2:10, 11). But Jesus charged them not to make Him known. He knew He must have rejection and humiliation and death before the time of His exaltation could come.

2. **Jesus and the Twelve** (vs. 13-19). In the choosing of the twelve Jesus did four things, which should be carefully pondered.

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1. He called unto Him **whom He would**. The greatest of the apostles could never for a moment glory in his own wise choice of the service of Christ, but in humble acknowledgement of his sovereign Lord must own that it was Jesus who had chosen him. No man may cast about in worldly wisdom for a place in the Master's vineyard and afterward glory in the sagacity of his choice. He must only yield to the Master's choice and call, for then in whatever position of usefulness he may eventually find himself he will be glad to say, "By the grace of God I am what I am." (See Golden Text; also 1 Cor. 12:7-11).

2. He ordained twelve, **that they should be with Him**. The failure of many servants of Christ lies in this, that they have not regarded the importance of fellowship with Jesus. We cannot have power unless we **take time to be holy**. Dwelling with Him we get His vision, His compassion, His willingness to suffer, His power to bless (Acts 4:13).

3. He sent them forth to **preach, to heal sicknesses, and to cast out demons**. Their first business was to preach the glad tidings. The faithfulness of the twelve in their after life of service for Him may be accounted for by the fact that they remembered that He had sent them forth with a definite commission. Let us get our commission from Him, and grace to stick to it whatever may come.

4. He chose the foolish things of the world to confound the wise. A careful study of the names of the twelve will reveal this. But what of it? Simply this. Do not despise the weak ones whom God has chosen or may choose for His service. And never doubt His ability and willingness to get glory for Himself out of your own life, however obscure you may be as His child.

May we learn to yield ourselves to Christ. He alone is abundantly able to use us in winning souls who shall in eternity be to the praise of His great name.

Thought Producers.

Verse 10. What did Jesus do? Healed many. What was the result? As many as had plagues wanted to touch Him and be healed. What will He do for everyone that has the plague of sin and turns to Him? Heal him (2 Cor. 5:21; John 5:24; Heb. 10:10). What should be the result? Others should turn to Christ because of the testimony of the healed ones (Heb. 3:16; 2 Tim. 2:24-26; Rom. 10:13-15).

Verse 11. What do we see the unclean spirits doing? Confessing that Jesus is the Son of God and falling down before Him. Is this always true of the unclean spirits? James 2:19.

Verse 14. What does Christ send His disciples forth to

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do? Preach. What did they evidently preach? The Word (Matt. 28:19, 20; 2 Tim. 4:2; Phil. 2:15, 16). Who alone can preach the Word? They that are sent (Rom. 10:15). What is the importance of preaching the Word? Rom. 10:13, 14; 1:16.

Verses 13-16 (Matt. 5). What was Jesus preaching at this time? The gospel of the kingdom (Matt. 4:23). Then where is this Scripture to be placed? In the kingdom time. Who is to be the salt of the earth and a light of the world in the kingdom and fulfill this Scripture? The Jew (Zech. 8:20-23). But if we apply this Scripture to this age who should be fulfilling it? All believers (Phil. 2:15, 16).

The Text Illuminated.

Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit. Jno. 15:16.

Phillips Brooks said: "The chisel cannot carve a noble statue—it is only cold and dead steel. Yet neither can the artist carve the statue without the chisel. When, however, the two are brought together, when the chisel lays itself in the hands of the sculptor, ready to be used by him, the beautiful work begins. We cannot do Christ's work—our hands are too clumsy for anything so delicate, so sacred, but when we put ourselves into the hands of Christ, His wisdom, His skill, and His gentleness flow through us, and the work is done. Christ and we do it. Not we alone, for we could not do it; yet not Christ alone, for He depends on us."

THE BEATITUDES.

Matthew 5:1-12. April 28, 1912.

Golden Text, Matt. 5:8.

THE Man of Sorrows is the One who describes true happiness. He does not, as many suppose, in the sermon on the mount, tell men how to attain happiness, but He does give us the characteristics of the blessed ones. He was addressing not the unsaved multitudes, but His own disciples (vs. 1), for only those who were already saved through faith in the gospel could understand His message. It will forever remain true that real blessedness comes to those who are poor in spirit, meek, and pure in heart, but such necessary poverty of spirit, meekness and purity of heart can only belong to those who have been blessed with every spiritual blessing in the heavenlies in Christ (Eph. 1:3).

Let it be remembered that the sermon on the mount is not

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the gospel. No sinner will find salvation in Matthew 5 to 7. We do find there the **results** of the gospel, and the great principles of the kingdom of heaven unfolded. Here are the statutes of the King of glory, which shall be the governing principles of Israel when the millennial reign shall have become a blessed reality. Here are also great spiritual truths, which by way of application should be taught to believers in this age.

The sinner will find that the Beatitudes mirror his own lost and ruined condition, for he is **not** poor in spirit, he is **not** pure in heart, he is **not** persecuted for righteousness' sake. He must therefore, as a sinner, wretchedly vile and unclean, put his trust in the Savior, Jesus Christ, that the cleansing blood may bring him into harmony with the picture of the Beatitudes.

Eight happy groups in Israel are pointed out by the Savior. The same beatific character of these groups may be produced in believers today by the Holy Spirit (Gal. 5:22, 23).

First Group—The Poor in Spirit (vs. 3. Poverty of spirit leads men to Jesus, who is **rich** unto all that call upon Him (Rom. 10:12), and who became poor that through His poverty they might become possessors of eternal and incorruptible wealth (2 Cor. 8:9; Isa. 57:15).

Second Group—Those that Mourn (vs. 4). There is no blessing in the mourning of the wicked, but the mourning of the children of God because of the sad results of sin in the world will be turned to joy unspeakable when the morning of His glory shall dawn (Isa. 61:3; Psa. 30:5).

Third Group—The Meek (vs. 5). The meek in Israel shall literally inherit **the earth**, and the meek in the church shall have their reward in reigning with the King when He comes to rule over the earth (2 Tim. 2:12).

Fourth Group—They That Hunger After Righteousness (vs. 6). The reward of those who hunger and thirst for righteousness will be bread in abundance (Jno. 6:48) and refreshing water without stint (Jno. 6:35). When we cry out with longing for the pure unleavened Bread of Heaven and the sparkling nectar of Paradise; when the heart breaks with desire to be holy as He is holy, we shall have our desire and be satisfied—with JESUS. See Psa. 84:2; Psa. 81:10.

Fifth Group—The Merciful (vs. 7). Those who have received mercy of God should themselves manifest the same loving kindness to others, and their happiness shall be to enjoy His mercy and grace in the ages to come (Eph. 2:4, 6, 7).

Sixth Group—The Pure in Heart (vs. 8). They **ONLY** shall see God, for He is of purer eyes than to behold evil (Hab. 1:13). But purity of heart is not attained by striving. By faith in Jesus we are made whole. What greater happiness could come to such than to see God, in the perfect beauty of His holiness (1 Cor. 13:12).

GRACE AND TRUTH.

Seventh Group—The Peacemakers (vs. 9. The children of God are fitly called peacemakers, for their hearts are filled with divine love (Rom. 5:5; 1 Jno. 4:7, 8). There is bitterness in strife, but happiness in peace and love. Their blessedness is all in this precious truth—they are called the **children of God** (1 Jno. 1:12; Gal. 3:26; Rom. 8:14-17).

Eighth Group—They Who Are Persecuted for Christ's Sake (vs. 10-12). A Scottish martyr said, as they were piling up the fagots to burn him, "Methinks they are casting roses before me." No happiness can issue from the hardships of the evil doer. No blessing comes to the ascetic seeking reward for self-inflicted tortures. But Christ Himself shall come with a heavenly reward for those who, like the prophets of old, endure with patience the revilings and persecutions of men for the love of Jesus. See 2 Tim. 3:12; 2:3; 1 Peter 2:19-23; 1 Peter 5:4.

Thought Producers.

Introductory. By interpretation where must the Beatitudes be placed? In the kingdom. Why? Jesus came preaching the gospel of the kingdom (Matt. 4:23).

Questions by Way of Interpretation.

Verse 3. For whom is the kingdom of heaven? The poor in spirit (Isa. 14:32). In Scripture who are the poor in spirit? The believing Jews (Psa 74:19; Zech. 11:11).

Verse 4. Who shall be comforted in the kingdom? They that mourn (Zech. 12:11-14; Isa. 49:13; Jer. 31:8-12).

Verse 5. Who shall then inherit the earth? The meek (Psa. 37:11; Isa. 27:17-24).

Verse 6. Who shall be filled? They that hunger and thirst after righteousness (Isa. 61:3-11).

Verse 7. Who shall obtain mercy? The merciful (Hosea 12:6; Isa. 3:12-15; Micah 7:18-20).

Verse 8. Who shall see God? The pure in heart (Psa. 34:1-6; Zeph. 3:13-17).

Verse 10. What shall the persecuted possess? The kingdom (Isa. 10:20-27; Micah 4:6-8).

Questions by the Way of Application.

Verse 3. Who alone can hope to enter into the kingdom with Christ? The poor in spirit (Matt. 18:3, 4).

Verse 6. Who is the man that is filled in this day? The believer that really hungers and thirsts after righteousness (1 Cor. 1:30; 1 Pet. 2:2; 2 Tim. 3:16, 17; 2:15; 1 Thess. 5:17).

Verse 8. Who alone can ever hope to see God? Those who have a new and a pure heart (John 3:3, 6; Titus 3:5; Gal. 6:14).

Verses 10-12. Can the servant of Christ in this age expect to be reviled, persecuted and spoken against falsely? 2 Cor. 4:9; 1 Thess. 1:4. What kind of a servant can expect to be thus

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treated? The one that strives to please God and not men (Gal. 1:10; 1 Cor. 4:11-13; 2 Tim. 3:11, 12). But what is offered to such a faithful servant? A reward (2 Tim. 4:8; 1 Cor. 3:14).

The Text Illuminated.

Blessed are the pure in heart, for they shall see God. Matt. 5:8.

Just as it is necessary to have a clear, pure lense in the camera, before a picture can be taken, so it is necessary for a man to have a pure heart before he can see God. When there isn't any lense, then all is black, all is dark, with no image. When there isn't any pure heart, then all is dark, all is black. Sins abound and there is no vision of God. May we be the lenses through which Christ may be focused, enabling others to see Him.

Unless I am perfectly clear that what I do I can approve on the principle of my loyalty to Him, then it is sinful to do it, no matter how specious the arguments adduced to defend its harmlessness.

G. Campbell Morgan.

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—Spurgeon.

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for

MAY

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1912

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the excellencies of the Pre-eminent Christ.

W. A. Crouch.

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EDITORIAL

Ask

WHATSOEVER ye shall ask in my name that will I do that the Father may be glorified in the Son (Jno. 14:13). The promise is a thrilling faith-tester thrown as a gauntlet by the Lord, before His children. "Whatsoever ye shall ask." Where is the child of God who dares limit the allinclusiveness of the promise, thus casting doubt on the faithfulness of the Savior and decimating his own blessing. Our Lord's gracious forethought comprehends every need that shall come. Not sorrow nor joy, stormy seas nor calm, midnight nor noonday, hardship nor ease can produce a need in the soul that has not already received gracious provision in His limitless "Whatsoever ye shall ask." But alas, how many fail to ask. The believing asking Christian has become the exception. The man who asks and expects from God is regarded with silent sympathy verging on scorn. But Christ has said, "Whatsoever ye shall ask" and there stands the blessed promise in the face of a world's skepticism; therefore let us trust Him. Regardless of unbelief, regardless of curling lips, regardless of the scoffers let us take his words at face value. They are backed up by all the power of the glorious, blessed, marvelous, pre-eminent One who counts it not a thing to be grasped to dwell in the very

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bosom of the Father and proven by a thousand souls who cry out "I asked and he heard me!"

Thank God for the matchless promises of the Word which shine forth like radiant sunbeams of hope penetrating the Egyptian darkness of this present evil age.

"Whatsoever ye shall ask in my name that will I do that the father may be glorified in the Son."

What is Morality

THE moral man never ceases his baseless claims. So much do we hear of human deeds and so little are we told of divine grace that the inevitable result is that men shall have more regard for that which they can accomplish themselves than for that which God has accomplished through His Son.

When salvation is based on morality it is empty, vain, and groundless! But what is morality? Morality is goodness. But what kind of goodness? Is it Christian? Let us face the definition of morality without a whimper. Morality is Christless goodness! But that which is without Christ is contrary to God's will, and that which is contrary to God's will is sin, and that which is sin is bad, hence Christless goodness is badness! Morality is badness!!! It is only one of the many ways which are employed by the arch-enemy of souls to prevent men from an acceptance of Jesus Christ as a Savior.

The drunkard and the moral man, though far apart on the social scale, are under the same condemnation in

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the scale of God. He that believeth not is condemned already!!

The great need of this day is not more moral men—we have a plenty—but more men of spirituality. Not men of Christless goodness but men of Christ-filled and Christ dominated lives. Such men can be used of God to open the eyes of the lost to the glories and the powers of that grace which takes upon itself man's responsibility, and also to reveal to men the hopelessness of that tottering refuge of human works—morality.

Modernism's Reverence

LICHLITER is at it again. When Dr. Lickliter returned to St. Louis from the Methodist Conference at Kansas City, his very first address was filled with the Christ-denying and Bible-denying learned nonsense which has so pitiably characterized his ministry. After assailing the accuracy of God's word he had the unparalleled effrontery to say that he did it with "supreme reverence."

The quotation which follows shows the subtilty of his statements, together with his disloyalty to the word of the living God. In the address from which this quotation is taken he is speaking of the destructive critic, but he refuses to use so bald and uncouth a name so he calls the critic a "modernist," forgetting the old truth that a skunk "by any other name is just as sweet." In

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speaking of the man who has accepted the "modernist" views, he says:

Let it be acknowledged at once that he **can not stand for the infallibility of the Bible** as that term is ordinarily understood. But this dissent he holds in common with many of the men who represent official orthodoxy. He believes that God reveals himself through what has been called the miraculous. And he believes that even through the **imperfect** and the **transient in the Bible** God has spoken to men. He calmly accepted the fact of **error in the Bible** and is not alarmed. He is concerned with its central message—not with an infinity of detail. **If he does not call the Bible "the Word of God"** it is because of a supreme reverence.

Reverent indeed! That is a strange concept of reverence to God which manifests itself in such bold assault upon the very foundations of the faith. Man has gone stark mad when he can look God squarely in the eye and say, "The Bible is not the 'Word of God,' it is 'imperfect,' 'transient,' marked by 'error,' hence I cannot depend upon its 'infinity of detail.' But of course you must understand, God, that I mention this to you in 'supreme reverence.'"

A young husband stands facing his wife. He is speaking to her earnestly. "Mary, you are untrue to me. You have permitted the sanctity of our home to receive an indellible blot! You have ruined my life. I cannot depend upon you. But of course you understand I hold you in 'supreme reverence.'"

The application is self-evident.

Reverence does not lead men to "blast at the rock of ages." Reverence does not lead men to hold forth the inspired word of God crying "transient," "imperfect," "error!" Reverence, on the contrary, betokens confi-

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dence, faith, and leads men to contend earnestly for the faith once for all delivered unto the saints.

If what Dr. Lichliter has is reverence, then may God in His grace banish reverence from the face of the earth and that right quickly.

Titanic Salvation

THE world has been horrified by the Titanic disaster. Five continents have bowed in grief beside the watery grave of nearly two thousand human beings and have sung the praises of the band of new found heroes whom the Titanic, in receiving her death wound, brought to light. Heroism in the face of danger is to be commended. The world needs more of the stuff heroes are made of, but a new value has been attached to heroism by Bishop Partridge in a recent sermon given at Kansas City. In speaking of the heroes of the Titanic the Bishop says:

“God has proved them and found them worthy to be called the sons and daughters of God.” He named them as His own when nature and man conflicted on the deep and the frail man-built boat went down to a watery grave. He has received them as a burnt offering, the consecration of human to divine will.

“The magnificent reward comes afterwards. They shall shine as the stars of heaven and they shall judge the nations according to the promise of the word.

“The men and women who nobly sacrificed their lives that others might live are at the bottom of the sea so far as the material body is concerned; but

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their souls have gone higher and their example will live among men always.

"Their sacrifice shall be the standard by which nations will be judged forevermore."

This man asks us to believe that God called these men His "sons and daughters" because they were heroes and heroines while in the jaws of death. He tells us their souls have "gone higher." Far be it from any man to contradict this assertion, but if they have "gone higher" it is, most certainly, not for the reason given by the Bishop, that "God has proved them and found them worthy." There is only one ground upon which the soul of man shall taste the pleasures of eternity at God's right hand and that one ground is the shed blood of Christ, God's substitutionary victim applied to the guilty. Salvation is by grace, not works. Salvation is by the vicarious sacrifice of Christ and not by the martyrdom of man!

The climax of the Bishop's blasphemy, however, was not reached until he exclaimed: "Their sacrifice shall be the standard by which nations shall be judged forever more." It is certainly high sounding, interesting, and rhetorical, but wretchedly and inexcusably false. The one sacrifice which shall be the standard by which God shall judge every kindred and tongue and people and nation is the sacrifice of the Lamb that was slain (Rev. 5:9).

May our God deliver us completely from the snare of a salvation that gives man the glory and fill our beings with the blessing of the salvation which gives unstinted glory unto God.

Atonement--Its Nature

By R. L. Davidson

SEDALIA, MO.

FOR nineteen hundred years the chief point of controversy between faith and unbelief has been on the doctrine of the atonement. Lying as it does at the very foundation of the Christian religion it has been assailed from every direction and at every point of history, but like the sun over Gibeon and the moon over Ajalon, it stands still. Upon the finished work of Christ's atonement the entire structure of Christianity rests. He who is in error as to this foundation truth is always in error as to the superstructure.

1. Christ Jesus took man's place of guilt under the law and, in his stead and as his substitute, suffered the full penalty due his sins.

From Genesis to Revelation, in type and figure and precept, the substitutional atonement of Christ is taught. The first suggestion of the sacrifice of life for sin was in Eden, when God gave to Adam and Eve coats of skin. Death was the penalty of sin and death alone could atone for it. Abel's sacrifice was acceptable to God because he recognized in it the necessity for an atonement for his sins. Cain's was rejected because he failed to recognize such necessity.

Both were religious and had enjoyed the same training, but they differed as to the kind of religion they possessed. Abel recognized that death alone could satisfy the claims of a broken law and therefore offered a lamb as his substitute to die in his stead. Cain failed to recog-

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nize the need of an atonement for his sins and so brought a bloodless sacrifice. The difference was not in the two sons, for both were sinners, but in their sacrifices.

"By faith Abel offered a more acceptable sacrifice than Cain." The trial of Abraham's faith is possibly the clearest object lesson on substitutional atonement in the Old Testament. God commanded him to offer up his only son Isaac. His obedience was prompt and unquestioning. With his son he ascended Mount Moriah, built an altar, bound Isaac upon it, and raised his knife to slay him, when God staid his hand and pointed him to a ram near by which he offered as a substitute for his son and God accepted it as though Isaac himself had been offered. "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promise, offered up his only begotten son" (Heb. 11:17).

God's direction to the sinning Israelites was to bring to the door of the tabernacle a ram or a bullock and put his hand on its head to identify it as his substitute and it was "accepted to make atonement for him," then in his stead it was slain (Lev. 1:4-5).

"If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering. And he shall bring the bullock unto the door of the Tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head and kill the bullock before the Lord" (Lev. 4:3, 4).

Most clearly does this set forth atonement by substitution. All of this, however, is only a figure of Christ's great sacrifice on our behalf for "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him,

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and with His stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5, 6).

If this does not teach that Christ endured the full penalty of sin in our stead, then it cannot be taught in human language.

The Lord Jesus himself said, "The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many" (Matt. 20:27).

"I lay down My life for the sheep" (Jno. 10:15). This was not simply to show His love for the sheep, but to save them from the death which He died and the penalty which He suffered.

The releasing of Barabbas and the crucifixion of Christ in his stead furnish a most impressive object lesson on substitutional atonement.

Barabbas, with his two partners in crime, had been condemned to die the death of the cross. He was guilty and the sentence was just. Three crosses were made, one for Barabbas, and one for each of the other condemned men. At this same time Christ was under arrest. The same court which pronounced Barabbas guilty, declared Christ innocent. There was no fault found in Him. But in compliance with the demands of the populace, Pilate released Barabbas, the guilty one, and crucified Christ, the innocent one. Christ was crucified on Barabbas' cross and in Barabbas' stead, who went free (Matt. 27:15-26). Christ died for me and in my stead and thereby set me free from the law of sin and death.

It is not Christ's life which saves, as some think but the surrendering of it as a propitiation for our sins.

"For when we were yet without strength Christ

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died for the ungodly . . . God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Rom. 5:6-8). Christ did not die to show His love for us but on account of His love He died for us to satisfy in our behalf the demands of a broken law. The law says, "the wages of sin is death." Either the sinner, or an acceptable substitute, must die to pay this penalty, for the law is righteous and the penalty is just and ought to be paid.

"Christ our Passover is sacrificed for us" (1 Cor. 5:7). The avenging angel passes over the believer because Christ has been slain in his stead. "Christ died for our sins according to the Scriptures" (1 Cor. 15:3). When he took the sinner's place under law God dealt with Him just as He would have dealt with the sinner, "for He spared not His own Son but freely delivered Him up for us all."

"He hath made Him to be sin for us who knew no sin; that we might become the righteousness of God in Him" (2 Cor. 5:21). He exchanged places with us, He taking upon Himself our sins and we His righteousness so that God views the believing sinner as though he were without fault.

They who argue that our Lord did not endure the penalty due our sins, because He did not die the second death, forget that the penalty is what the law says must be paid, and this He paid to the fullest extent. Spiritual death is the separation of the soul from God. If the sins which Christ bore for us on the cross did not separate Him from God, then what is the meaning of that awful cry: "My God, My God, why hast thou forsaken Me?"

Whatever curse should have fallen upon the believer on account of his sins fell with its full weight upon

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Christ, "for He hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

"Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. So Christ was once offered to bear the sins of many" (Heb. 9:25, 28).

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (1 Peter 2:24). "Christ also hath once suffered for sins, the just, for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit" (1 Pet. 3:18).

Let us reverently praise God for Christ Jesus who died that we might live.

CTo neglect souls is treachery to our trust
and treason to our Lord. No wonder evangel-
ical soundness is lost, when the church
shuts her ears to the cry of perishing mil-
lions, and to the trumpet call of her divine
captain.

A. T. Pierson.

The Signs of the Times

By W. B. Riley

MINNEAPOLIS, MINN.

“**Y**E can discern the face of the sky but ye cannot discern the signs of the times.” Sermons on “The Signs of the Times” have had little or no fascination for me.

While holding premillennialism to be the plain teaching of the Word of God, and the second coming of Christ to be the blessed hope of the church, we have always hesitated about interpretating present-day movements. It is difficult to get a proper perspective of the thing close at hand; and well nigh dangerous to dogmatically interpret the events of which one's life is a very part.

The difficulties of a duty, however, do not absolve one from obligation to the same; and the much teaching of the Word of God concerning “the signs of the times”; and the remarkable movements of the century to which we belong combine in calling attention to this important and tremendous subject.

The men to whom Jesus addressed this text were neither ignorant nor unlearned, they were the religious leaders of the hour. The Pharisees were the conservatives in theology, and traditionalists in teaching; the Sadducees were the religious skeptics, the self-named scientists of the hour who took little stock in supernaturalism. The charge of the text is that neither of them properly discern and interpret the signs of the times; and that for this stupidity they are inexcusable.

Certainly, then, the children of the twentieth cen-

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tury are still more remiss if they give no time or thought of these great movements that have marked the approaching of the end of the age; and for this well-nigh universal ignorance the preachers and teachers of Christendom are responsible.

It is with a hope of both discharging the minister's duty, and of making more clear to the body of Christ the religious significance of current events, that we propose this theme.

"The Signs of the Times" involves the crisis of the church and the call of God.

The Signs of the Times.

What are some of them? Out of a vast number, let us select three for brief consideration.

1. **The proclamation of peace and the preparation for war.** It is now above a score of years since the first Peace Conference was called at The Hague, and the "arbitration" of international difficulties became the slogan for representatives, statesmen, philosophers, scientists and plainer folk. Newspapers have made this slogan the big head line; magazines have multiplied articles devoted to its treatment; kings, emperors and presidents have found in it a popular theme for great public addresses, and ruling political parties have woven it prominently into their platforms. If one judged only by what has been taking form in public sentiment, phrasing itself in public speech, and finding place on the printed page, he would naturally conclude that the armies and navies of the world were just ready for dissolution; and that in another decade neither uniformed soldier shall mark the land, nor government-garbed sailor be seen at sea. But often philosophy falls dead before the mailed fists of fact; and never since nations had a being

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has the world been so well armed for war; and while peace conferences are in session the fighting crowd, on land and sea, are being increased. As Dr. I. M. Halde-
man says, "England, so long content to have a great navy and a small volunteer army, is now making a supreme effort to raise that army to an effective standard of 500,000 men. France is ready to respond in forty-eight hours with 500,000 soldiers, mobilized and fully equipped. Germany has under arms and ready to march at a moment's notice, 500,000, constituting the most perfect fighting machine ever put together. Spain has 100,000 veterans with the memory of Cuba in their hearts. Italy has ready nearly another half million. Austria a full half million trained, disciplined and magnificently furnished. Russian has a million men under arms—not merely reserves—she has these besides—but a million of men in barrack and camp, ready to fight, as never before. Japan has more than a half million, practically in the field, and a full million of equally disciplined reserves behind them, soldiers whose desperate bravery electrified and, almost, appalled the world. China is moving everything that she may possess an army of 500,000 soldiers equal to the most modern demands, and, already, has an artillery among the best. As you come westward and sweep the circle of the old continents again, you find Persia, the Persia that Rome never conquered, ready to take the field with troops furnished from western arsenals and instructed by officers from western armies. You will find Turkey with 500,000 men; and it is of tradition that, when soldiers fight well, it is said of them, no matter what nation they may be, they fight "like Turks." Greece has an army: the Bal-

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kans—the political lumber-room of Europe—more or less filled with smoking firebrands—is crowded with soldiers; while Switzerland is a nation of soldiers ready to spring from their Alpine heights at the first sound of war. . . . While the nations themselves swarm with one another's spies, noting the means of defense and the easiest points of attack."

This condition is duplicated at sea; and just now the increase of its navy is the supreme purpose of almost every nation under the sun. This is exactly what Jesus taught would come to pass as the end approached. "Ye shall hear of wars, and rumors of war. See that ye be not troubled for all these things must come to pass, but the end is not yet, for nation must rise against nation, and kingdom against kingdom" (Matt. 24:6-7). And this Son of God was only saying to His auditors what God's true prophets had proclaimed as the "Sign of the end." It is an ever increasing marvel to the good student of the Scripture to see how perfectly Daniel foresaw events, and over what a long period of time his clear vision swept; and Daniel, speaking of the nations that should succeed the breaking up of the Roman empire, "In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and do his pleasure: and he shall destroy the mighty ones and the holy people. And through peace also he shall cause craft to prosper, and shall destroy the many; he shall also stand up against the Prince of princes; but he shall be broken without hand" (Dan. 8:23-25). What a wonderful interweaving of the proc-

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lamation of **peace** and the execution of war in the seer's words. It is another instance of the Jeremiahiad "Peace! Peace! when there is no peace" (Jer. 6:14).

The very conditions that exist this morning are as strange as the world has ever known, and while the orators of the earth are giving the people promise of a cessation from all war, even the Christian nations of Europe are, as Campbell Morgan remarks, "Watching each other with a suspicion that is devilish and horrible."

2. **The search for truth and the acceptance of lies.** Paul, speaking of "the latter time" and "the revelation of that wicked one, whom the Lord shall consume with the breath of His mouth, and shall destroy with the brightness of His coming" prophecies not only a large following for this man to come, but, concerning His disciples, declares, "God shall send them a strange delusion, to believe a lie, that they shall be judged who believe not the truth" (2 Thess. 2:10-12).

"Strange delusion" is the adequate phrase. There never was a time when so many men were giving themselves to "Scientific investigation;" and when so many things were exploited as "scientific" certainties. Indeed, we are told that it is the "Age of Science" and the men who employ the phrase mean by it that it is not the age of biblical, or other religious authority. The result of this philosophy, in the lives of man, is as strange as Scriptural, namely that those who have set themselves to know the whole truth, have, in their very search, accepted "strange delusion;" and in their rejection of all sacred authority, have fallen into the most egregious scientific errors, and have become teachers of thoughts and systems that are irrational to the point of folly, if not of insanity.

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Haekel, one of the most noted among them, in his "Riddles of the Universe," rules God out of it; thereby becoming an advocate of the insane philosophy that power does not involve personality; that wisdom does not involve thoughtfulness and design does not involve a designer! In other words, "The heavens do not declare the glory of God, nor doth the firmament show His handiwork." The conclusion of their reasoning is no more false than the process of the same. Take, for instance, the theory of Evolution, now widely declared in scientific circles as the base of all scientific investigation a base which has never had any existence other than the vaporizings of a man who made his reputation in science as Robert G. Ingersoll made his in religion, by departing so far from the truth as to call universal attention to himself.

And yet men by the tens of thousands, in the Old World and in the New, are holding to this theory, and preaching it as a scientific certainty, when there has never been found on land or sea a scintilla of scientific evidence in favor of the same. These same scientists have also denied the supernatural, simply because the scalpel will not uncover and explain the same, and rejected it with bitterness on account of its having eluded their analysis and explanation. By the same process of reasoning they would be compelled to ally themselves with Mary Baker Eddy and deny the reality of human existence, for, as one writer says, "A scholarly physician who went to Dr. P. H. Mell, that notable Southerner, and said, 'Doctor, I would believe in Christianity if I could explain the supernatural birth of Christ,' was sufficiently

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answered by Dr. Mell, when he replied, 'Can you explain natural generation in any case?'

One could push this inquiry into a multitude of additional forms, and when he had finished, he would find the notable scientists of the world standing forth with such folly in their lips as President Elliott expressed when he said, "The religion of the future will be bound by neither dogma nor creed." As if a creedless conception could ever command attention or adoption from men; such folly as Dr. J. Woodland, of the University of Rochester, expressed when he said, "The myths **and** fables of the Bible will be laid aside and the church will be founded on truth," as if "Truth" had an existence independent of the faithful record of human experience, But, to reach the acme of folly, let the much advertised Prof. Foster of the Chicago University, voice himself, "Man cannot live without science. Gone are the old ideas of religion; gone is the old notion of the divinity of the sacrament, of the efficacy of prayer, of the authority of the Scriptures, of the divinity of Christ: gone even is the former view of the immortality of the soul. And there is in its place only, the modern idea of efficiency, which emphasizes temporary success and does not answer the question of the rest of the spiritual. Caught up in the world agony, the poor soul must find rest and refuge in the very bosom of reality;" all of which is again in fulfillment of the Scriptures, concerning those "who become vain in their reasoning, and have their senseless hearts darkened, professing themselves to be wise, they become fools," exchange the truth of God for a lie, and worship the creature more than the Creator.

3. **The profession of godliness and the practice of godlessness.** Paul wrote to his junior, Timothy, saying,

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“Know this, that in the last days perilous times shall come, when men shall be self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, unforgiving, false, accusers, incontinent, savage, haters of good, traitors, heady, high-minded, lovers of pleasures rather than lovers of God; having a form of godliness, but denying the power thereof” (2 Tim. 3:1-5½).

Have you never thought that in the seven epistles to the seven churches, the great periods of church history are plainly marked? John, coming to the Laodicean period—the last of the seven—consequently the approaching end of the age, finds the church luke-warm, boasting itself, however as “rich and increased with goods, and in need of nothing;” but, regarded from a spiritual standpoint, “wretched and miserable, and poor and blind and naked.” How graphic the words! “Laodicea” indicates that it is the popular church, or church of the people; and the very boast reveals its aristocrisy, and lays bare its spiritual poverty. When did the world ever see so many institutions bearing the name of Jesus and yet answering to this inspired description? Mark the beginning of the Lenten season, and lo, the impious of ten months and two weeks have turned to piety, and for full forty days propose to refrain, in part at least, from the devil’s devices—from dance-hall, show-house, and the more extravagant of the so-called social functions, that they may take on the forms of religion and profess the power of the same, till the lenten days be passed; then to return to a worldliness which is but slightly exceeded by the world itself; and which, in most cases is one with the same. Ashley D. Cooper’s famous painting, “The Pursuit of

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Pleasure," is well known; and intelligent people perfectly understand that many of the members of the modern church neither find it in their heart to condemn that young Roman's pursuit, nor to refrain from scenes and occasions as inimicable to the cause of Christ. The simple truth is that certain churches are now planning, in their new structures, smoking rooms, dance halls, and an up-to-date stage, in the midst of which setting stands the cross of Christ, involving an inharmony which would be unthinkable to our puritan ancestors, but which is a fulfillment of prophecy, presenting the "abomination of desolation" spoken of by Daniel the prophet, "standing in the holy place" (Matt. 24:14). "When ye shall see it, then shall the end come!"

Now all of this involves

THE CRISIS OF THE CHURCH.

It is a singular thing that Jesus turned immediately from making this charge against the Pharisees of the hour to the instruction of His disciples. Instruction is involved in the charge itself, and the church should attend since her interests are at stake; and the last days are her testing time.

This is true in many respects. Of three of them let us think:

(a) **The creed of the church is involved.** You can take any creed adopted by an evangelical church, and the remark remains true. Every fundamental doctrine, framed by its authors, is now flouted. For a long time the teachings of Scripture concerning sin were undisputed; the world was sane enough not to deny its own experience; but alas, the time has come when teachers from the church have told them that there is no such

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thing as sin. Instead of "transgression of the law" of God we now have, as one writer puts it, "Failure to attain the ideal." Instead of "conviction for sin," we now employ "the pain of conscious imperfection."

This doctrine of devils must necessarily be succeeded by another, namely, "the nonsense of the new birth." Dr. W. S. Rainsford, a progressive pastor, declares himself absolutely opposed to conversion, or regeneration, saying, with appalling candor, "I never experienced it, neither did any member of my family." "When I first began to preach I made the common mistake of compelling people to believe that they must be born again before they could become children of God." In other words, he fell into the error that characterized the Christ.

This looks to the third step, namely,

The repudiation of the supernatural. Dr. Lyman Abbott goes the full length of the modern philosophy and says, "The New Theology is absolutely opposed to the assured distinction between the natural and the supernatural." And yet, as if they hesitated to part company entirely with the very terms of Scripture, Dr. Littlefield, in the "Graded Lessons" (now adopted by many Sunday schools, and emanating from the Erudite Religious Educational Association), identifies the new birth with adolescence, taking the same to be "physically, intellectually and spiritually, the new birth."

But this is not all: **The Christ himself is questioned.** Beginning with an inoffensive speech akin to that which Walter Raschenbusch employs in his volume, "Christianity and the Social Crisis," the Man from Nazareth is made the youthful prodigy of His period, whose growth in physical stature and mental acumen marks

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Him as a man of unusual might, to conclude at last, as Foster does, with a mythical figure whose historical standing is little more substantial than that of "the modern Santa Clause." Here again is the fulfillment of prophecy, "false teachers" destined to arise "in the latter times" and bring in "destructive heresies" are even now "denying the Lord who bought them," and many are following in their pernicious ways, forgetting the plain teaching of John that "whosoever denieth the Son, the same hath not the Father."

Nor is this the end:

The course of Christianity is threatened. The hour of "Lo here! and lo there!" has arrived. Men are declaring the second coming of Christ to be not "in person" as was prophesied and promised. The Socialists, after having anathematized His name, are now claiming to embody His spirit; the Millennial Dawnists, having derided His eternity, are now telling their deluded followers that He is in "the secret chambers," and they alone know of His hiding, but He will manifest himself in two years more—1914.

A few days since a "New Thought" woman came to me and said, "I am so glad you are looking for the coming of the Great Teacher, so am I." To which I was compelled to say, "I fear we are looking for very different teachers, and certainly for very different individuals." Behaia, with his three millions of dupes, is at once fulfilling prophecy and threatening Christianity, while the men and women of America who have adopted the phrase "Social service" and "Social reconstruction," with the soft pedal on when they must mention Christ, are far more to be feared.

We are being told now that men need sandwiches

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not sermons; and that to provide the former is a far more Christian act than to speak the latter; and that the needs of the man are recreation not re-creation; and that the pulpit, supposed to be sacred to theology, would serve a more useful end if converted into a theatrical stage. Those who speak after this manner are in increasing demand at six o'clock clubs; and are cheered lustily on after-dinner occasions. The old statement, "The Son of Man is come to seek and to save that which is lost," is well nigh laughed out; and the plain meaning of "As the Father hath sent me, even so send I you," is no longer interpreted into a soul-winning responsibility.

And yet the world is dying, and men and women with sin upon them are going before God to give an account for the deeds done in the body. It might not be a bad thing if some eloquent occupants of modern pulpits could have the experience of the late Charles Berry. You will remember the Lancashire girl, with a shawl over her head and clogs on her feet, who came to his door and asked, "Are you a minister?" "Yes." "Then I want you to come with me and get my mother in." Thinking it was a drunken brawl, he asked, "Why do you not get a policeman?" "No, no," answered the girl. "My mother is dying, and I want to get her into salvation." "Where do you live?" "About a mile and a half from here." "Why don't you get someone nearer?" "We want you, and you have got to come." At first he was horrified with the thought of walking the streets at night in company with a girl with a shawl over her head, and he tried to dissuade her, but she would not be put off. At last he went. It was, as he suspected, a house of ill fame, and the old woman was dying. Sitting down by the bed he talked to her of

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Jesus as a beautiful example. She answered, "Mister, that is no good for the likes of me! It is too late for an example. I can't live to imitate Him, and I am a sinner." He tried other philosophies. They were equally in vain and unsatisfying to the perishing soul. Then he remembered his mother's faith and began to tell her the old story of God's love in Christ, who died for sinful men. She cried, "Now you are getting at it! Go on; that is what I want, and that is what I must have or be lost forever." "And so," says Charles Berry, "I got her in, and while I was about it, I got myself in."

This leads to the last point of this discussion.

THE CALL OF GOD.

What is it? Perhaps no single sentence would suffice for its expression. Permit me three.

1. It stands for "the faith once for all delivered." I confess in advance that that is not a popular thing today. The twentieth century calls for compromise and absolutely demands "smooth" speech; and the man who will not cultivate it, the man who will not accommodate it, comes in for harsher criticism of his conduct than he himself has ever pronounced against a creedless and Christless religion.

And yet, only cowards surrender to that twentieth century call for smooth words. One of Mazzini's declarations never had better occasion than now, and men called of God to preach the Gospel once for all revealed ought to be reminded of what Mazzain said, "Neutrality, that is to say, indifference between good and evil, the just and the unjust, liberty and oppression, is simply atheism."

After all, is it not ours to fill up the sufferings of

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Jesus Christ? And if the teachers of His revealed truth should find it necessary to go with Him into the waves of calumny and be baptized with the baptism that He was baptized with, or to the cross of Calvary and feel its cruel nails, still those apostles, if true, ought to hesitate in nothing, knowing that the only victory that can ever overcome the world is the faith of those who love not their lives unto the death, but who at any cost will preach Christ and Him crucified as the solitary hope of the sinking world.

It matters little what demands modern society may make upon us, or even representatives of the modern church express, Jude enjoins us to tell its teachers and leaders "the faith once for all delivered" is its solitary hope, the only basis upon which it can stand and be blessed. To fail in this is indeed, as one has declared, "to fall under the psychology of the religion of actual materialism, culture, license, and of the self-satisfied proclamation that man is God."

2. **"Strengthen the things that remain."** This is the Word of Jesus to the church at Sardis, and for that matter, the word of Jesus to every true churchman the world over. The very phrase employed, "the things that remain," indicates that much has been removed already. And, that is the truth of history. Thousands of ministers have had their standing-ground taken away, and hundreds of churches have had their doctrinal foundations loosened; and Christians out of number have surrendered the most cherished convictions of Christian history. God is not giving to the world a fresh revelation, and the fact that He can both sustain His own glory and conquer against any possible odds

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the world may present, without "the wise men after the flesh, and with not many mighty nor many noble," but rather "with the weak things of the world, confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in God's presence" (I Cor. I:26-29).

There are those who say that the battle has gone against us. I confess I do not belong to that company. My own ministry keeps me from any pessimism regarding this. It is just thirty years since as a lad, I was ordained to this high-calling. While holding a pastorate during this entire time it has been a high privilege to put in from three to four months every year in evangelistic work, and the old "sword of the Spirit, which is the word of God" is certainly as effective today as it was then; and whether employed as a pastor in his own pulpit, or an evangelist in the pulpit of others, I find it is unfailing and "the power of God unto salvation." I am fully persuaded, therefore, that victory is to be the portion of that preacher and of that people who stand for the "faith once for all delivered," and that their endeavor to "strengthen the things that remain," is as certain of success as are the power and promises of God are assured.

Let me conclude by an appeal that we **strive together for the bringing back of the King**. Skepticism will never die while an unchained devil goes forth "deceiving even the very elect." Sin will never cease to be the experience of men until Satan has felt the hand of the coming King. As for "social reconstruction" that will never be accomplished by the combined wisdom of the wise

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apart from the coming of the crowned Christ. As Campbell Morgan once remarked, "There is now a great disintegration of humanity. We are broken up, we are split, we are divided. Look where you will, you will see that the divine ideal of the human race is lost." And it will never be recovered until that King comes, under whose scepter the world shall become one, and under whose beneficent sway men shall be saved from false thinking and falser living. And we have something to do with His return!

We have something to do with His ascension to the throne. We have more to do than John did when he cried, "Come, Lord Jesus, and come quickly!" In one sense His crown is in our hands, and it will never bedeck His brow until by our loyalty and love and unselfish service, and may be, unthinkable sacrifice, we have placed it there.

Let no one say, "This is asking too much of mortal men and weak women." The history of yesterday is the encouragement of tomorrow. Joan of Arc was an unknown girl, with neither wealth nor office, nor honor at her command. But she heard the voice of God calling her to crown Charles King of France, and she deliberately set herself to the task. There were a thousand obstacles, and they looked insurmountable, everyone. Yet within three months she had lifted the siege of Orleans and, within six months, she had seen the second part of the promise fulfilled and had sat with her banner in her hand at the high altar at Rheims while Charles was anointed, and she had crowned him king. From the day this despised man received his anointing at the altar the very people whose affections had been estranged, turned to him again, cured, as Creasy says,

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“of their skepticisms by the certainty that they now felt that Charles was the favorite of heaven.” The national feeling revived, people and soldiers rallied to his standard and the enemy became divided and dispirited, and poor, distracted France found peace and repose.

It is only a little type of the greater truth human hands can crown Christ King, and loyal hearts can make way for Him to the throne of the world, and when that is done, and not till then, shall His glorious Name be blessed forever, and the whole world become filled with His glory. Oh, to have part in that crowning! Oh, to lead one's people, to join in that enthronement, it were worthy the years.

It is related of the great Dr. Shaufler that when he was doing his work in Constantinople, that the Russian officials gave him no small annoyance, and he went one day to see the Russian ambassador.

He patiently heard Dr. Shaufler, and then said, “I will say to you frankly that my master, the Czar of all Russia, will never suffer Christian missionaries to set their feet in the Turkish empire.” Dr. Shaufler looked at him a bit, and then replied, “Your Excellency, my Master, the Czar of all Heaven, will never ask the Czar of all Russia where He may set His feet.”

Thank God the spot is located, “They shall stand on Mount Zion,” and when He comes, not the Czar of Russia only, but every king shall fall down before Him, and all nations shall serve Him. It is ours to hasten that day! The Lord help us!

Seducing Spirits

Frank S. Weston

TORONTO, CANADA

THE Spirit speaketh expressly that in later times some shall fall away from the faith giving heed to seducing spirits and the doctrines of demons" (1 Tim. 4). For once the spirit italicises His own utterance—"expressly." Seducing spirits are spirits that masquerade in a personality or a holiness not their own, for the purpose of leading astray Christians.

It is a fact of greatest import that at this moment Christian leaders are giving ever deeper and closer heed to spirits.

Here is Rev. R. J. Campbell's startling confession: "I am conscious of someone's presence in the mysterious unseen at this moment. Who is it? I have always believed it to be Jesus; it is no vague abstraction but a definite, living, personal being. I work under His orders. Am I wrong (in supposing it to be Jesus)? If so, I have been deluded into doing a good many things which otherwise I would never have attempted. Someone is directing me from the Spirit world, if not Jesus, who is it? To me it is a thing incredible, impossible of acceptance that it should be anyone else" (Christian Commonwealth, Nov. 30, 1910).

The predecessor of Campbell at the City Temple was given to following spirit impressions. Dr. Parker said: "I encouraged a friend of mine whose wife had departed to pray to her and to pray to God to ask her to come to help. She will be more to him than twelve

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legions of unknown angels." He says, concerning himself, "I pray to my wife every day. I never come to the work without asking her to come with me. And she does come. I never come to this place without her coming with me" (Review of Reviews, Jan., 1902).

In a recent book of messages from the dead, Dr. F. B. Meyer, says: "We are evidently passing into a new realm. The veil is getting thinner and the day is at hand when we shall see face to face. What may lie immediately before us is known only in heaven: but it is sweet to think that the departed may not only be a great cloud of witnesses, but a great body of helpers." On these words of Mr. Meyers, W. T. Stead comments thus: "The work is important because it has received the imprimatur of the Rev. F. B. Meyer, who may be regarded as an exponent of the average belief of non-conformists on this matter. When so competent an authority tells us that he is convinced that the spirits of our departed friends may return and visit us, is it not the duty of all Christians to take up the study of spirit return and ministry as a religious duty?"

Dr. W. L. Walker, a prominent author, in his book, "Christian Theism" (published by T. & T. Clark), says: "It is hoped that it is not out of place to state here that shortly after the mss. of this book was sent to the publishers, the writer had the misfortune to lose a devoted wife. She was deeply interested in this subject, and before she passed away the writer promised to cherish her spiritual presence and asked her to try and manifest here presence to him. He feels bound to say that she has done so" (pp. 443 note).

And General Booth writes: "I have a spiritual communion with the departed saints that is not with-

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out satisfaction and service. . . . Among these, one form, true to her mission, comes more frequently than all besides assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife” (War Cry).

Further names of note might be quoted. Such instances are touchingly pathetic and sad as they are touching. They show how good men are being led astray. The seducing spirits are at work, and doctrines emanating from them are taught in many places.

We shall never know what we are, except
in the measure in which we first know
what God is. The Witness.

Truth in Type

Conducted by
Aaron Schlessman

David Setting Forth Christ in Death and Resurrection.

DAVID.

1. David came to his brethren when they were in confusion and distraction because of the enemy, the Philistines.
I Sam. 17:10, 11, 20.
2. David went down into the valley to meet Goliath, the enemy.
I Sam. 17:40.
3. David, as he went down into the valley, had faith that God's grace was with him and that he would be brought out alive. I Sam. 17:30, 37.
4. David overcame the enemy, Goliath in the valley, beheading him.
I Sam. 17:48-51.
5. David came forth from the valley on the resurrection side to lead his brethren to victory.
I Sam. 17:52.

CHRIST.

1. Christ came to His brethren when they were in confusion and dismay, because of the enemy Satan.
Jno. 1:11.
Jno. 3:19.
Matt. 1:21.
2. Christ went down into the Valley of Death to meet Satan, the enemy.
Gen. 3:15.
Phil. 2:7, 8.
3. Christ, as He went down into the Valley of Death, had faith that God's grace was with Him and that He would be brought out alive.
Matt. 20:18, 19.
4. Christ overcame the enemy, Satan, in the Valley of Death, crushing his head.
Gen. 3:15.
Heb. 2:14.
5. Christ came forth from the Valley of Death in resurrection to lead His people in victory.
I Cor. 15:20, 57.

David Setting Forth Christ in Death and Resurrection.

We not only see David setting forth Christ in the work of His first and second coming, but we also see him setting forth Christ in death and resurrection and as Shepherd. We shall now consider David setting forth Christ in death and resurrection.

David came to his brethren when they were in confusion and distraction because of the enemy, the

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Philistines. Challenge after challenge came from the proud champion, Goliath, saying, "I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid" (1 Sam. 17:10, 11). David appeared on the scene while confusion and fear reigned. "He rose up early in the morning. . . . as Jesse commanded him; and came to the camp" of his brethren, "as the host was going forth to fight" (1 Sam. 17:29). David heard the challenge of the champion as it was repeated again, and he was ready to battle in God's name. "Thy servant will go and fight." "The Lord will deliver me out of his hand." Christ came to His brethren when they were in confusion and dismay because of the enemy, Satan. "He came unto His own" (Jno. 1:11), but He found "that men loved darkness rather than light, because their deeds were evil" (Jno. 3:19). The Prince of this world swayed the hearts of men, but had "nothing in Him." God sent His Son to deliver His people from the confusion and dismay into which Satan had plunged them. He came "to save His people from their sins" (Matt. 1:21). Thy servant will go "to do Thy will, O God."

David went down into the valley to meet Goliath, the enemy. "And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, . . . and he drew near to the Philistine" (1 Sam. 17:40). Here was to be a battle unto death between this shepherd lad and the giant. Christ went down into the valley of death to meet Satan, the enemy. "I will put enmity between thee and the woman, and between thy seed and

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her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Here is God's first mention of the Savior and of the struggle which must come between Him and Satan. We see Christ then as "He took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross" (Phil. 2:7, 8). He went down into the Valley of Death to meet "the old serpent, which is the Devil and Satan."

David, as he went down into the valley, had faith that God's grace was with him and that he would be brought out alive. "David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. The Lord that delivered me out of the paw of the lion, . . . He will deliver me out of the hand of this Philistine" (1 Sam. 17:32, 37). The God of Israel was his strength, his stay. On whom else could he lean? Christ, as He went down into the Valley of Death, had faith that God's grace was with Him and that He would be brought out alive. Jesus said to the twelve disciples, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: **and the third day He shall rise again**" (Matt. 20:18, 19). Christ knew that He would come forth from the grave, that He would be raised from the Valley of Death. God had spoken it, and the Word of the living God **could not be broken.**

David overcame the enemy, Goliath, beheading him. "And it came to pass, when the Philistine arose,

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and came and drew nigh to meet David, that David hasted and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in the forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, . . . and David ran and stood upon the Philistine, and took his (Goliath's) sword, . . . and slew him, and cut off his head therewith" (1 Sam. 17:48-51). Christ overcame the enemy, Satan, crushing his head. God had said to Satan, "He shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). On the cross Christ's heel was bruised, but Satan's head was crushed. "Through death He, Christ, destroyed him that had the power of death, that is, the devil" (Heb. 2:14). Thanks be to God that, in our standing in Christ, Satan has no more power over us. His head has been crushed by the "Lion of the tribe of Judah."

David came forth from the valley on the resurrection side to lead his brethren to victory. "When the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose and shouted, and pursued the Philistines" (1 Sam. 17:52). David in the strength of the Lord brought victory out of defeat. Christ came forth from the Valley of Death in resurrection to lead His people in victory. "Now Christ is risen from the dead, and become the first fruits of them that slept" (1 Cor. 15:20). "Thanks be to God, which giveth us victory through our Lord Jesus Christ" (1 Cor. 15:57). "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Can Morality Save Us?

I. M. Haldeman

NEW YORK CITY

"Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5).

HERE is one who says: "I am living a perfectly upright and decent life. I am endeavoring to fulfill the obligation of my physical, moral, and intellectual equipment. I despise everything that is low or mean or dishonest. I endeavor to be absolutely truthful and straightforward in all dealings with my fellows. I seek to be not only without judgment in these respects, but I am seeking constantly to cultivate the refinements of life. I am seeking with all that is in me to be patient, kind, and gentle. I am trying to make my life a blessing to others; so that when I die, men shall say of me, at least, 'that man was not a hindrance or hurt to the world.' I am trying every day to live above mere animalism, and bring out in myself the higher faculties of the soul.

"I believe there is a God, and that he is wiser and better than we know or can understand. I believe he is the father of all men, and as a father is dealing with all men. I have no controversy with those who have a different concept from mine; on the contrary, I welcome every effort made to know him, and rejoice in every fresh addition to the domain of knowledge concerning him. I al-

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ways give of my substance to sustain churches, churches of every faith and order, or whatever stands for morality and righteousness in a community.

"Absolute morality within and without, that is the one aim of my life. Now tell me, what more can any Christian do than this; nay, is it not true that thousands of Christians are not living up to this concept at all?

"And I am doing all this!

"And I am doing it gladly.

"If then I am living a life equal to the best, the best Christian lives, and undoubtedly better than thousands are living, why should I join the church? Why should I be a Christian? Why am I not just as safe, just as secure as any Christian? Why will not God accept me? Why should I not be saved, and at last have all the blessings in store for those who are moral, sane, and true?"

The concept embodied in these questions is the concept and feeling of thousands of honest men and women throughout the world; and, particularly, in that part of the world in which Christianity is preached.

And because this is so, the question of the theme becomes intense and justly pertinent.

"Can Morality save us?"

I answer and without compromise in the negative:
NO!

The best and loftiest morality in the world never has, and never will save a soul.

It must be admitted that in any issue of approach to God, God himself must set up the standard of approach.

Nor is this proposition unreasonable or arbitrary; on the contrary, it is the fundamental principle of all society, the principle upon which man is acting today. And the higher and more exalted the position any man occupies,

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the more intense is his demand that those who seek an entrance into his society, and who would form a part of his life, shall submit to, and be governed by his standard, whether that standard be business or pleasure.

As God is the highest personality in the universe and has wider and more complex relationships, he must have, indisputably, the right to set up the standard and say who shall enter into his presence, and form a part of his final and intimate economy.

A second proposition flows out of the first, and must just as necessarily be admitted; and that is:

As the standard of character which any one sets up is either what he is or professes to be, no man who sets up a standard has a right to receive into his intimate fellowship anyone who is less perfect than he is or professes to be.

For any man to receive into the intimacy of his life one who habitually lived below the standard which he professed, whether that profession was in the direction of birth, social standing, business, or pleasure, would be to fall below the standard which he had set up; it would be to profess to have a standard and to be actually living below it; and this would be to convict such a one of hypocrisy.

The standard which God sets up is an expression of himself; and as God cannot profess to be what he is not, the standard is, evidently, what he is. God therefore cannot afford to receive into fellowship with himself any one who is less perfect than what he professes to be. God professes to be holiness absolute; that is his standard. God is what he professes to be; therefore God cannot receive into fellowship and intimacy with himself one who is less perfect than himself. As a self-respecting

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person, as the most self-respecting personality in the universe God cannot afford to do this; to do so would be to deny that holiness for which he stands, and which he has been at pains to proclaim in the laws of nature and on the pages of revelation. It would be to stand for something lower than holiness; it would be to stand for that which was unholy; and this would be to convict God as the supreme imposter of the universe.

The very fact that God sets up a standard of approach to himself, and that that approach in the nature of the case is holiness, requires that all who approach him, all who seek to become a part of his sacred and private economy shall be holy, even as he is holy.

But it is evident that the best and highest morality in the world falls short of the holiness of God. The most enthusiastic moralist in the world will not pretend that his morality equals the holiness of God; that he is without sin, and capable of responding incessantly to the demands of God. A man may be decent, moral, perfectly upright and conscientious, and yet be as far off from the holiness of God as the dark depths of a midnight sea from the glowing heights of an unclouded day.

And this is the actual fact; to discuss it would be a puerile waste of time.

The man, then, who offers his morality to God, though it be the best and most unimpeachable in the world, ignores the standard of God, repudiates it, sets it aside, and deliberately puts up his own instead.

Now, we know what would be the judgment on the man who, having failed to measure up to the standard which you had set for entrance into your fellowship, deliberately thrust himself across the threshold of your house, and standing without apology in your presence,

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declared that he was quite as good as the people you had accepted, that he thought himself better than some, and that in any event he believed his standard of character was as good as your own. We know that the judgment would be swift and clear; that man would be held to have insulted you, in your own proper domain, and to be worthy only of contempt and repudiation.

Less cannot be said of the person who coming short of the absolute holiness and perfection which God requires, deliberately thrusts himself into his presence, criticises those whom God has accepted, and insists that his standard of morality is as good and passable as the holiness of the Almighty. Such a person, by the inexorable law of ethics and good manners, is worthy only of contempt and repudiation.

But we cannot stop here.

It is evident that the person who fails to meet the requirements of your standard, by that standard is judged and condemned. But the relation which the individual holds to you is only circumstantial and ephemeral, and after your expression of judgment you may call the matter closed.

Not so the relation of man to that God into whose presence he seeks to come and by whose standard he has been judged a failure. The relation which man holds to God is the relation of the created to the Creator; and therefore the relation of failure which he sustains before God is the relation of creation failure.

This of course carries us up to the question as to the attitude which, in principle, any creator must take towards any creation of his which he, himself, has reason to pronounce as failure.

The answer is clear enough. The attitude of artists,

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sculptors, or literary workers towards those productions of their own which have failed to measure up to their established ideal is unmistakable. They not only judge and condemn, they pass sentence of destruction and execute it upon them. No artist who respects his ideal will allow any creation of his which fails to meet it to remain on the canvas longer than the time it takes to wipe it off; no sculptor would permit the statue that did not equal the cunning of his chisel to stand longer than the time required to throw it down and break it; no poet, however he might love the children of his brain, would allow the verses unworthy of his imagination to abide longer than the time it might take to suppress them. The more absolute the relation which the creator holds to the thing created, the more insistent must be his demand for destruction against the failure.

And this is precisely what has happened in the relation between God and man.

Man has failed before God. But this failure, unlike that of the picture, the statue or the poem, is not due to the limitation or the inability of the creator, but to the independent action of man, the work of his creative hand. God did not create a machine. He made a man. He gave him personality equal in principle of personality to his own; so that he could as fully and dynamically say to God: "Thou art, and I am," as God could say to him: "I am, and thou art." With human personality to a degree eliminated from the pressure of the divine personality, man was equipped to repudiate the supremacy of the latter and set up his own. If he did so, he would fall below the ideal of God. And this he did. Instead of enthroning the self-hood of God, he enthroned his own, and fall-

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ing below the ideal of God became creatively the most immense failure of the universe.

As the Supreme Creator, God was under moral bonds and obligation to destroy this failure, this scandal to his creative genius.

In the nature of the case God's attitude towards man must be that of a destroyer.

And God took that attitude.

That attitude was expressed in the sentence of death which God at once pronounced against man.

Death in its broadest term signifies banishment from the presence of God morally and intellectually. Morally, he is, as already suggested, at a hopeless distance from God, while intellectually, he has made no nearer approach than in that fatal hour when the first man failed; so that through all the ages the bitter cry of the patriarch has been justified: "Who by searching can find out God?"

The ultimate of death cannot be portrayed more forcibly than in the terrible words of an apostle: "Punished with destruction from the presence of God and the glory of his power."

Thus it will be seen that man has no natural ground upon which he can approach God. Between him and God is the impassable gulf of moral inability. Between him and God is the insurmountable barrier of penal judgment.

To go back for a moment to the original illustration: it must be evident that if ever the time shall arrive when you will receive into your fellowship the person who has failed to measure up to your standard, it will have to be put upon some ground or by some attitude in which his very approach will be a confession of his failure, the exaltation of your standard, and the confession that your judgment against him was altogether true and righteous:

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a reception of him that will more exalt and glorify your standard than your rejection; and on the principle that to the receiver belongs the right to set up the standard, you would have the right to say what that new ground of approach should be.

In applying this principle and mode of procedure in respect of the case of God and man, it is evident that if God ever should be willing to receive this fallen being it would have to be upon some ground, and in some attitude, by which man would own and confess himself as a sinner, exalt the holiness of God, justify him in all his judgments, and at the same time bear witness to his mercy and grace; it would have to be a manner and way of reception that would more glorify God than his rejection. And on the principle already maintained that the right of standard remains with God, God would have the right to say what that ground of approach should be.

And God has!

He has said he will accept and receive the man who shall approach him with the blood of sacrifice; a sacrifice that shall have in it the confession of human failure, the righteousness of God, and the justification of all his judgments.

This doctrine of a possible approach to God through the blood of sacrifice lies on the very first pages of the Bible, and is woven throughout its entire texture. It is set forth in type, figure, and symbol; it is set forth particularly in the type of the Brazen Altar. The Brazen Altar stood at the gate of the court of the Tabernacle. It was impossible to enter into the holy places of the Tabernacle, where was the throne and symbol of God's presence, except by the way of this Brazen Altar. It was impossible to pass that Brazen Altar till the blood of an in-

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nocent victim had been offered thereon. If any man had drawn near the altar and had presented his good character as the plea and justification of his approach, he would have subjected himself to contempt and judgment, and the formal declaration that the only ground of approach to God was the blood of sacrifice.

But the moment the offerer presented the blood of the victim it was accepted as a confession of failure on his part, the confession of righteous judgment due him, and the mercy and grace of God in providing a way of escape for him; and thus the man would go into the typical presence of God even though morally weak in himself, as a witness to the inexorable law and holiness of God, and at the same time to the mercy and grace of God, and to that genius by which he could still be just, and yet justify the sinner who came in the way of the blood.

The word of God leaves us in no doubt concerning the relation which Jesus Christ sustains to these types and figures; he is their fulfillment; he is the Lamb of God; the cross is the antitype of the Brazen Altar, and the death of Christ thereon is the atoning sacrifice, the infinite sin-offering.

(To be continued).

God's love is the fountain head of blessing to man, Christ's obedience unto death, opens up a way for that blessing to flow out to those made ready for it. Selected.

When a Church Needs a Revival

By E. P. Marvin

1. When the church wants shorter sermons, longer and more elegant forms and musical exercises with instruments and chimes, in which ungodly choirs shout lies to heaven with the inspiration of lucre, vanity and brandy.

2. When the people are delighted with inferior imitation liturgies, surpliced performers and the senseless confusion of "Responsive Readings."

3. When most of the members are yoked up with unbelievers in secret brotherhoods, worldly clubs and trumpery societies, disintegrating, despiritualizing and weakening the church.

4. When the church is made attractive and financially successful by feasting, fun and merchandising and "The Amusement Heresy and Cooking-stove Apostacy" creates the chief enthusiasm.

5. When it seems necessary in order to revive flagging interest, to multiply rally days, holidays, folly days and jolly days, and to commit the evening service into the hands of a stage-managing club.

6. When Sunday papers and novels, often called "serials" take the curse off, engross more time than religious reading and even than the Word of God.

7. When prayer meetings are thin and dull and social functions with banquets are thronged and animated with carnal revelry and ungodly mirth.

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8. When professors do not find time for closet and family religion, but plenty for business, society and politics, and when the pastor and people take a summer outing and give the devil an inning.

9. When the preacher, after getting his job at the bargain counter, instead of being a gospel specialist, is secular, literary and sensational, advertising and booming each successive worldly craze, and perhaps flashing it with a stereopticon.

10. When cold blood fills the pulpit, luke-warmness the pews, and indifference the surrounding world, and no impassioned appeals of life and death are made to sinners and no agonizing prayers to God in their behalf.

11. When the "outsiders" fall off from church attendance, especially at night and when they appear utterly thoughtless and unconcerned, going down to eternal death.

12. When the church is no longer a rescue mission with a hurry order neither saint nor sinner is alarmed, and God and angels look down upon "A church asleep with dying sinners in her arms."

When you see these signs manifested in any degree, a revival is needed, and you should wake up to importunate prayer and earnest effort.

Outlines for God's Workmen

Gathered by
Richard S. Beal

THE PARTICULAR USES OF FAITH.

1. For salvation. Rom. 4:5; 23-25.
 2. In prayer. 1 Jno. 5:14-15.
 3. In reference to unseen things. Heb. 11:1-3.
 4. As a working principle in life. Heb. 11:1-39.
- Scofield Bible.

A DELUGE OF GRACE.

1. Grace saves. Eph. 2:5 and 8; Titus 2:11; 2 Tim. 1:9.
2. Grace justifies. Rom. 3:24.
3. Grace makes accepted. Eph. 1:6-7.
4. Grace builds up and gives us an inheritance. Acts 20:32.
5. Grace has a throne. Heb. 4:16.
6. Grace teaches us how to live and gives us a "blessed Hope." Titus 2:11-13.
7. Grace has much to reveal in the ages to come, as yet unrevealed. 1 Pet. 1:13; Eph. 2:4-7.

—W. E. Orton.

HOW TO STUDY THE BIBLE.

1. Inform yourself as to the Book itself.
2. Remember who is its author, and what therefore is its authority.
3. Have ever in mind the key thought of the Bible, which is the glory of God in Redemption. Eph. 1:10; Phil. 2:9-11.
4. Search each Book for its key thought, and to do this
 - (a) Find out to whom, why and when the Book was written.
 - (b) Distinguish between the Dispensations. Do not mix law and grace, Jew and Gentile, Israel and the Nations.
 - (c) Compare book with book, passage with passage, Scripture with Scripture, part with part.
 - (d) Avoid half truths. Pay careful attention to the very words, and to every word.
5. The most useful helps to the study of the Word are a Reference Bible, Bible Dictionary and Concordance.
6. Above all, pray for and expect the help, guidance and illumination of the Holy Spirit.

—Albert Erdman, D.D.

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I CORINTHIANS.

Church founded by Paul during his eighteen months' stay, on his second missionary journey. Acts 18.

Occasion of the Epistle.

To testify against divisions.

To clear church of impurities.

To counsel and direct the church.

To instruct in matters of which they were ignorant.

Introduction. 1:1-9.

(1) Salutation (1-3).

(2) Thanksgiving (4-9).

1. Concerning Party Divisions (1:10-4:21).

(1) A statement of the case (1:10-17).

(2) Human wisdom rebuked (1:18-31).

(a) Makes cross of none effect (17-18).

(b) Proves foolish in part (19-25).

(c) Hindrance to Salvation (26-29).

(d) Done away in Christ (30-31).

(3) Human wisdom displaced (2:3-4).

(a) Paul's simplicity 2:1-5).

(b) Paul's wisdom (2:6-3:4).

(4) Human teachers rightly estimated (3:5-4:7).

(a) Simply ministers (5:9).

(b) Ministers responsible to God (10:15).

(c) Ministers not to be gloried in (16:23).

(d) Should be faithful to God (4:1-5).

(e) Merit no partiality (6:7).

(5) Subject matter concluded (4:8-21).

(a) Apostles' boast (8).

(b) Apostles' burden (9-13).

(c) Warning and exhortation (14-16).

(d) Mission of Timothy (17).

(e) Challenge (18-21).

2. Concerning Moral Disorders (5-6).

(1) The case of immorality (1-5).

(a) Circumstances (1-2).

(b) The judgment imposed (3-5).

(c) The Apostolic rebuke (5-8).

(d) A principle of excommunication (9-13).

(2) Rebuke of litigation (6:1-11).

(a) Disputes settled in church (1).

(b) Church qualified therefore (2-3).

(c) Arbitration commenced (4-5).

(d) Self-denial vs. litigation (6-8).

(e) Warnings to doers of these (9-11).

(3) True dignity of the body (6:12-20).

(a) Principle qualified (12).

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- (b) An application denied (13).
- (c) Significance of the body (14-20).
 - (1) Body is for the Lord.
 - (2) Body to be raised.
 - (3) A member of Christ.
 - (4) A temple of the Holy Spirit.
 - (5) Body to be redeemed.
 - (6) Body intended to glorify God.
- 3. Concerning Marriages (7).
 - (1) Desirability of marriage (1-2).
 - (2) Conjugal obligation of marriage (3-9).
 - (3) The law of separation (10-24).
 - (a) Husband and wife believers (10-11).
 - (b) One is an unbeliever (12-16).
 - (3) Other cases of separation (17-24).
 - (4) Argument for celibacy (25-35).
 - (5) Duty of parents in marriage (36-38).
 - (6) Second marriage of women (39-40).
- 4. Concerning Meats Offered to Idols (8-10).
 - (1) Case stated (8:1-3).
 - (2) Argument admitted (4-6).
 - (3) Weak brother to be considered (7-13).
 - (4) Apostle's example (9:1-27).
 - (5) Peril of Christian liberty (10:1-15).
 - (6) Incongruity of it all (16-24).
 - (7) Conclusion of the subject (25-33).
- 5. Concerning Ecclesiastical Disorder (11-14).
 - (1) Conduct of women in church (11:1-16).
 - (a) Relation of sexes (2-3).
 - (b) Offense of women (4-6).
 - (c) Subordination of women (7-10).
 - (d) Mutual consideration (11-12).
 - (e) Conclusion (13-16).
 - (2) Administration of the Lord's Supper (17-34).
 - (3) Spiritual Gifts (12-14).
 - (a) Source (12-16).
 - (b) Nature (7-11).
 - (c) Equality (12-31).
 - (d) Abuse of them (13:1-13).
 - (e) Choice (14-1-25).
 - (f) Employment of them (26-40).
- 6. Concerning the Resurrection of the Body (15).
 - (1) The fact of the resurrection (1-19).
 - (2) The resurrection of the race (20-22).
 - (3) Difference as to time (23-34).
 - (4) Nature of resurrection body (35-57).
- 7. Concluding observations (16).

—James M. Gray, D.D.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

POVERTY AND RICHES.

Luke 6:20-26; 16:19-31. May 5, 1912.

Golden Text, Luke 12:15.

T

HE beatitudes from the lips of Jesus have strange sound to unspiritual men when they embrace the poor, the sorrowing, the hungry and those whom the world has cast out (Luke 6:20-28). But this fact only proves another, that the more penetrating vision of Christ has found out and exposed the real distinction between the rich and the poor.

The Savior's beatitudes disarrange many a beautiful theory concerning wealth and happiness and completely upset current ideas respecting poverty. His narratives of the rich man and Lazarus luminously sets forth the divine discrimination between real poverty and genuine wealth.

1. **The Poverty of the Rich** (vs. 19-25). This man was nominally rich according to the world's false standard of prosperity. But who would think him so after sober meditation upon that brief summing up of his earthly life in verse 19? After all, are fine clothes and sumptuous fare unquestioned indications of wealth? A sheep can be well clad and well fed and then die. But if a man is worth more than a sheep should not his epitaph say more than that of Dives, if we are to reckon him among the rich even in this present life? Surely, the very wealth of this man was poverty. He possessed not the garment of Christ's righteousness, nor had he tasted the satisfying Bread of heaven. See Phil. 3:7-9; John 6:50.

But the painful poverty of this money-deluded rich man was that into which he came after death—eternal pauperism. Separated for a hopeless forever from light, love and happiness, he lifted up his eyes, being in torments. His own miserable state was, moreover, aggravated by the sight of one whom he had known on earth as the beggar, Lazarus, now comforted with good things in Paradise. Looking down upon this rich man committed to endless shame and want, we feel as did the

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Psalmist, who, after envying the prosperity of the wicked in this life, was given a vision of their disastrous end and exclaimed, "Thus my heart was grieved . . . so foolish was I, and ignorant" (Psa. 73:3, 12, 18-22).

2—The Riches of the Poor (vs. 20-25). Lazarus by some misfortune was a beggar, full of sores, at the rich man's gate. Helpless because of his affliction, he faced daily the most abject need and was desirous of the crumbs from the table of Dives. His companions and mute sympathizers were not men, but dogs. Hasty judgment would declare Lazarus to have been the poorest of the poor. But again would the sequel show us to be in error.

Death for Lazarus was the welcome transition from temporal adversity to everlasting opulence. He was carried by the angels into Abraham's bosom, there to receive the comforts and satisfying pleasures he was well fitted to enjoy. Memories of earth could only make heaven's bliss more sweet. While below he had possessed by faith in Christ treasures incorruptible and undefiled, reserved in heaven beyond the reach of rust and robbers. Now he had come into the enjoyment of these riches he possessed before. Truly, the riches of the poor, if riches in Jesus Christ, are beyond description. They are worth having at any cost. Praise God, they are FREE! Free to all who believe, for the infinite price was paid when the Savior suffered on the cross. See 1 Pet. 1:4; Heb. 11:16; 11:26; Matt. 6:19, 20; 1 Cor. 2:9, 10; John 14:1-3; Isa. 55:1, 2; 2 Cor. 8:9.

3—The Real Gulf Between the Rich and the Poor (vs. 26-31). We do not juggle with figures and dollar signs when estimating the real gulf between the rich and the poor. It is future. It is the distance between Abraham in paradise and Dives in the world of the lost. It is fixed. It is a solemn fact that no man who on earth refuses to accept God's riches by faith in Jesus will ever have opportunity to secure them in the life to come. It is blessed to know that the most helpless beggar among men who accepts those riches has them secured to him where no diminishing losses can come. There is no crossing of the great gulf in either direction (vs. 26).

There is one hope, and one only, for men who would be rich through eternal ages. It is in believing now the testimony of God's word which demands faith in Jesus Christ. The voice of one raised from the dead could have no more authority or power than the voice which is ever speaking from the pages of Moses and the prophets and the apostles of Christ (vs. 27-31). There is no persuading of sinners to repent apart from the indestructible, authoritative Word of God. "**Faith cometh by hearing, and hearing by the word of God**" (Rom. 10:17). That is why during these centuries, through bloody seas of persecution God has brought His Word intact and gloriously vic-

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torious over its foes. It is **the channel** through which the blessing of salvation flows unto men making them rich for eternity. See Rom. 10:12, 13 with vs. 14; Jno. 6:35; Rom. 3:22; 1 Cor. 15:1-4.

Thought Producers.

Verse 6:20. How did Jesus address His disciples? Ye poor. Who are always called the poor in scripture? The believing Jews (Psa. 74:19; Zech. 11:11). What is preserved for them? The kingdom of God? Isa. 14:32. Who of this age can expect to enter into that kingdom? The poor in spirit (Matt. 18:3, 4).

Verses 22, 23. Whom is blessing announced for here? The reviled, separated and cast out ones (Isa. 10:20-27; Micah 4:6-8). Who had been treated this way before? The prophets (2 Chron. 36:16; 1 Kings 22:27; Jer. 37:15, 16). Who can expect to be treated that way today? 2 Tim. 3:12.

Verses 24-26. For whom is woe pronounced? The rich, the full, those that laugh now, and those who are well spoken of (Luke 12:16-21; Matt. 6:19). Who had been well spoken of before? False prophets (Jer. 5:31). Who can expect to be well spoken of today? The false prophets who are not pleasing God (2 Pet. 2:1, 2; Gal. 1:10; 2 Tim. 4:3).

Verses 16:23-26. When did the rich man lift up his eyes? In hell and after the torment had come. To whom was he willing to call for help? The one whom he had despised in his earthly life. But where were the rich man's treasures? Back on the earth. Where were the treasures of Lazarus? In heaven. And now what was between the rich man and Lazarus? A great gulf fixed. Where does God call upon man to put his treasures? Matt 6:19-21. When does he call upon a man to begin? Now (2 Cor. 6:2). What determines on which side of the gulf man shall spend eternity? John 3:18, 36. After death will it do any good to call for help? Heb. 9:27. Why does death have no terrors for the one whose treasures are in heaven? Because immediately after death he is present with the Lord (Luke 22:43; Phil. 1:23) and he has the hope of the resurrection (1 Cor. 15:51-57; 1 Thess. 4:16, 17).

Verses 29-31. What testimony did the five brethren of the rich man have? Moses and the prophets. If they refuse to hear them will they be persuaded if one rise from the dead? No. Were the Jews persuaded when one—Christ—did rise from the dead? Matt. 28:12-15. What do men have to persuade them today? The word (Rom. 1:16, 17) and the Holy Spirit (John 16:7-11) which testify of a **risen** Christ (Luke 24:1-12).

Golden Text Illuminated.

A man's life consisteth not in the abundance of the things which he possesseth. Luke 12:15.

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There is a Russian story of one who entered a diamond mine in search of great riches. He filled his pockets with great gems. At length he grew very thirsty, but there was no water there. His suffering became so intense that even his reason began to fail. He heard the flow of rivers, but they were rivers of gems; he hastened at the sound of the waterfall, but it was a cascade of jewels. He was very rich in precious stones, but he was dying of thirst, and his riches were worse than useless. So, "What shall it profit a man if he gain the whole world but lose his soul?" —Selected.

THE LAW OF LOVE.

Luke 6:27-38; Rom. 13:8-10. May 12, 1912.

Golden Text: Rom. 13:9.

HEW there are in this world's bustling throngs who really **hear** Jesus. Therefore oppression and hatred abound and true love is little known, for the Master said in His great love message, "I say unto you which **hear, love your enemies**" (vs. 27). Only one voice upon earth has had the ring of divine unselfishness. It was the voice of Jesus Christ, whose life among men spelled love and sacrifice.

1. **The Golden Rule** (vs. 27-31). The golden rule of Jesus comprehends more than ordinary morality. It requires such positive goodness in attitude and action towards others that it can only be lived out where the Holy Spirit begets divine love (Rom. 5:5; Gal. 5:22). In the matter of bestowing our love, good deeds, blessings, and prayers, we are to favor not only our friends, but those who hate, curse and despitefully use us (vs. 27, 28). Surely it is not in man to do such things. The carnal mind adopts a very different course (1 Cor. 3:3). And again, it is just as true that our Lord's doctrine of non-resistance runs directly counter to the reasoning of men. Man's way is to wage war for his "rights." He needs to learn that **he has no rights**, but that if he will yield himself to loving regard for the welfare of others in the spirit and name of Christ, God will take care of him. But this is indeed a hard saying. Man is exceedingly slow to admit such impoverishment of character as that he has not even any "rights" for which he should contend. God does not, however, intend to bring suffering upon His children by teaching non-resistance, for it is He who says, "Vengeance is mine, I will repay" (Rom. 12:19).

Further, the golden rule demands that we should give to **every man that asketh**, and thus the giving spirit will never be

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quenched. We must be always giving, even when the requests of men are such as to compel a response like that of Peter to the cripple at the temple gate, "Silver and gold have I none; but such as I have give I thee" (Acts 3:6). When we do not give what men ask, we may give something infinitely better.

2. Love in Action (vs. 32-36). Not only should the disciples of Jesus have a righteousness exceeding that of the Pharisees, but they should manifest a love exceeding that of the natural man. Sinners love their friends and do good to them of whom they receive nothing but good. But the children of the Highest are commanded to love those who make no return, and to be kind unto the unthankful and to the evil. They are to rest in the confidence that their future reward is both sure and great.

Much of the courtesy and kindness of manner shown by men towards their fellows would be instantly discarded were the hope of earthly and present reward taken away. It would be proven superficial and worthless. God would have His children love **as He loves** men, and this they can only do in the power of the new nature and the Spirit (1 John 4:7; 5:1). Then too, they must love not in word alone, but **in deed** and in truth (1 John 3:17, 18; James 2:15, 16). This is **love in action**.

3. Giving and Receiving (vs. 37, 38). Our giving is **sowing**, and according to God's own Word the reaping will be bountiful where the sowing is liberal (2 Cor. 9:6). If we judge others and condemn where we have no right (Rom. 14:4), and manifest an unforgiving spirit, and refuse to give as God has given to us, we may know what kind of a harvest to expect. The better way is the way of love (1 Cor. 13:5-8).

4. The Fulfilling of the Law (Rom. 13:8-10). The law is made up of obligations towards God and men. All of these obligations may be embraced in one of the biggest words of scripture, big because of its wealth of meaning,—**LOVE**. "Owe no man anything, but to **LOVE** one another." This Pauline summary of the law harmonizes with that of Jesus (Matt. 22:37-40). Love with expulsive force crowds out of the life envy, bitterness, selfishness and other qualities of the carnal nature. Love with magnetic wooings brings into the life the spirit of generosity, tenderness, self-effacement, and other heavenly qualities of the Christ, who was love incarnate.

Question. How may we have such love, and manifest it to God and to the world?

Answer. True **LOVE** is in **THE SPIRIT** (Col. 1:8). Therefore, the sinner must be **born of the Spirit**. (John 3:6, 7). And the believer must be **filled with the Spirit** (Eph. 5:18).

GRACE AND TRUTH.

Thought Producers.

Verses 27-29. In preaching the gospel of the kingdom, what message does Christ here bring to the Jews? That their attitude toward their enemies should be one of love and service. Does this apply to the believers of this age? Rom. 12:14, 17-21; Acts 7:60.

Verses 32-34. What is set before the Jews in these verses? That their standard of life should be above that of the sinner. What is the standard set for us? Rom. 12:17-21; 1 Pet. 2:19, 20. Why should we be living so far above the sinner in this respect? 1 Cor. 15:10; 2 Cor. 12:9; Gal. 2:20; 2 Cor. 5:20, in contrast with Rom. 3:10-18.

Verse 35. What is our duty toward man? To do good (Heb. 13:16; Col. 3:16; 2 Tim. 2:24-26). What shall the believer receive whose works are done in the Lord? A reward (1 Cor. 15:58; 3:8, 14).

Toward whom is the kindness of God shown? All (Matt. 5:45; Luke 12:16; Acts 14:17).

Verse 37. What is the kingdom teaching here set forth? That the Jew must judge not, condemn not, forgive and be forgiven. Are we of this age to judge or condemn man? 1 Cor. 4:5; Rom. 14:13. Who is it that shall judge? Rom. 2:16. Why is any man to be condemned? John 3:18. What is the rule of forgiveness now? Forgive because we are forgiven (Eph. 4:32). What alone will bring forgiveness and make it possible for a man to escape judgment and condemnation? Belief in Christ (John 5:24; 3:18).

Verses 13:8-10. What is the only debt that we owe to man? A debt of love to our neighbor. Who is our neighbor? Luke 10:29-37. Who was it that fulfilled the law and was really love? Christ (Matt. 5:17). Why are we enabled to love our neighbor? Because Christ liveth in us (Gal. 2:20).

Golden Text Illuminated.

Thou shalt love thy neighbor as thy self. Rom 13:9.

This is impossible to men in their natural state, but not to him whose heart is made like God's. It is by this simple but powerful principle of love that the Christian not only fulfils the law, but finds freedom in it. Love takes the place of the letter and makes all moral duties not only light, but a delight. He that loves will not continue to be owing any man anything but "to love one another," a debt which cannot be discharged.

—Stifler.

GRACE AND TRUTH.

THE OLD LAW AND THE NEW LIFE.

Matthew 5:17-26. May 19, 1912.

Golden Text: Romans 13:8.

A CHRIST'S claim to deity is never so unmistakable as when He deals with the law. As its Maker and Giver He interprets it with absolute authority. If He were but a man the Jews' charge of blasphemy would stand against Him. But God, the Father, publicly recognized the Son's authority and honored His decisions respecting both **the old law and the new life** (Luke 9:25).

1. **Christ and the Old Law** (vs. 17, 18). Jesus strongly affirmed two things: **first**, He came not to destroy the law, for the law of God is indestructible; **second**, He came to fulfill the law.

Jesus recognized the law as perfect, good, and forever settled in heaven (Rom. 7:12, 14; Ps. 19:7, 8; Ps. 119:89). Not one jot (smallest letter) nor one tittle (smallest part of a letter) of that law ordained of God as the expression of His perfect will shall ever pass away until all be fulfilled. The very laws of Moses, which meddlesome and bungling critics produced by "modern" scholarship have insulted by their vain babblings and foolish denials, have the support of Him Who created heavens and earth. Therefore, while critics moulder and false prophets decay God's law shall remain intact and vital. It is the truth (Ps. 119:142): therefore, inviolable (Num. 23:19; Tit. 1:2), kept forever by God Himself (Ps. 146:6), and enduring to all generations (Ps. 100:5).

Jesus, though He did not set aside the law, nevertheless **fulfilled** it, satisfying both its righteous requirements in life and its penalty in death, thus becoming "the end of the law for righteousness to every one that believeth" (Rom. 10:4). In this manner He did, for those who believe in Him, take it out of the way, "nailing it to His cross," so that they are no longer under law, but under grace (Col. 2:14; Rom. 6:14). This could only be done by way of perfect fulfillment (Matt. 5:18). In saving sinners Jesus honored the law by satisfying its every demand. The exactions of the law He in no wise diminished; its frightful curse He neither minimized nor denied; but **He frees men from its exactions and its curse by having all charged to His account** (Philemon 17-19; Rom. 3:21-25; Gal. 3:23-25).

2. **Kingdom Righteousness** (vs. 19, 20). In the kingdom age when Christ shall rule upon earth, judging with righteousness and reproof with equity (Isa. 11:4), these kingdom principles laid down in the Sermon on the Mount shall prevail with literal force. Greatness in the kingdom will be measured

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by practical and outward righteousness, the doing of the law. And men will be capable of such greatness only as they enter the kingdom with that perfect righteousness of which Jesus spoke, a righteousness exceeding that of the scribes and Pharisees (vs. 20). This perfect righteousness is not of man, but comes by personal faith in the Lord Jesus Christ. It is His righteousness made ours (2 Cor. 5:21). There can be no kingdom of Christ upon earth without, first, Christ, the King personally enthroned; and, second, a people whose entrance as subjects of the kingdom has been by a work of divine grace (Ezek. 36:24-27).

3. **New Depths in the Law** (vs. 21-26). The Pharisaic method of expounding the law, while apparently precise and literal, was really very flippant and superficial. They emphasized the law's demands for external righteousness, but sedulously avoided its exposure of rottenness in the heart. As long as their outward appearance was the cynosure of all eyes, they were satisfied. But when Jesus began to fathom new depths in the law, their inner vileness lost its veil and they could only hide their guilt by hurling the most vehement maledictions upon his head. When Jesus handled the word it was not a soft brush or a feather duster, but a keen edged surgical instrument, "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . a discernor of the thoughts and intents **of the hearts**" (Heb. 4:12, 13).

The real evidence upon which God convicts murders is the contempt and hatred, incipient murder, **in the heart**, which leads a man to say to his brother, "Raca" (an expression of contempt), or "Thou fool." The real hindrance to worship and that which robs the gift at the altar of its value is the remembrance **in the heart** that a brother has been wronged and no reconciliation effected. And so the old law in the hands of Jesus seems to have a call for a new life. It becomes a probe with keen instinct for the lowest depths and the remotest corner of the heart it pierces. "By the law is the knowledge of sin," and hence the need for a union by faith with Christ, which means a death, burial and resurrection to walk in newness of life (Rom. 3:20; 6:2-4).

Thought Producers.

Verse 17. What was the duty of the Jew toward the law? To observe it (Deut. 4:6; 6:2). Did they do it? John 7:19. Why could not man keep the law? Because of his nature (Rom. 8:3). If man could not keep the law could it bring righteousness? (Gal. 3:21; Heb. 10:1). Since man could not keep the law what provision did God make? He sent Christ to keep it for us, who was made under the law (Gal. 4:4), lived in obe-

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dience to the law (Luke 2:21; John 8:46; 1 Pet. 2:21-23), fulfilled the types of the law (Heb. 9:11-26; 10:1, 11-14), and bore the curse of the law (Gal. 3:13, 14). What is the law called? Ministration of death and condemnation. What is its purpose now? To bring men to Christ (Gal. 3:24; Rom. 3:20; 7:12-14).

Verse 19. Who is spoken of in this verse? Only saved men for all who are spoken of enter the kingdom. Who shall be called least in the kingdom? Those who disobey God's word and teach men so. Why? They will have no reward (1 Cor. 3:15). Who shall be called great? He that obeys God's word and teaches men so (Rom. 13:8-10; Gal. 5:14-24; Tit. 2:7-10; 1 Thess. 2:10-12). Why? They shall have a reward (1 Cor. 3:14; 1 Pet. 5:4; 2 Tim. 2:12).

Verse 20. What was the character of the righteousness of the Pharisees which was ineffectual for salvation? Outward self-righteousness (Luke 18:10-12; 11:39). What is such righteousness in God's eyes. Isa. 64:6; 65:5. Where must man obtain his righteousness if he is to get one that will exceed the righteousness of the Pharisees? From God (Phil 3:9). What is the righteousness that those who believe obtain? It is Christ Himself (1 Cor. 1:30; Rom. 10:4).

Verses 21, 22. What is set forth in these two verses? That it is not the outward actions but the condition at heart that avails (Rom. 10:10-13).

Golden Text Illuminated.

He that loveth his neighbor hath fulfilled the law. Rom. 13:8.

Ask the first man you meet how he expects to reach heaven, and he will answer in effect "by being good." When the fact is that **no one has or will get to heaven by being or doing good.** That is not the way at all. The way is by the cross where flowed the blood. His standing in God's sight has been settled by an entirely different process, even in the offering up of the only perfect or good life this world has ever seen, that of the spotless lamb of God. He it is that has redeemed us from the curse of the law, being made a curse for us. He it is that enables us to love our neighbors, because of his unmatched love.

—Selected.

GRACE AND TRUTH.

TRUTHFULNESS.

Matt. 5:33-37; Jas. 3:1-12; 5:12. May 26, 1912.

Golden Text. Eph. 4:25.

BECAUSE the natural man is false at heart (Jer. 17:9), his throat is an open sepulchre, his tongue a gushing fountain of deceit, and his lips the receptacle of deadliest poison (Rom. 3:13). Man must be given a heart to which truth is not foreign before he can profit by lessons in truthfulness (Ezek. 36:26). This is given by divine grace through the new birth when man believes on the Lord Jesus Christ.

1. **Yea, yea; Nay, nay** (Matt. 5:33-37; Jas. 5:12). Moses said, "And ye shall not swear by my name **falsely**, neither shalt thou profane the name of thy God: I am the Lord" (Lev. 19:12). Jesus advanced a pace in saying, "But I say unto you, Swear **not at all**; . . . but let your communication be Yea, yea; Nay, nay." James by divine inspiration took the same stand, saying, "But above all things, my brethren, **swear not**. . . but let your yea be yea; and your nay, nay; lest ye fall into condemnation." The plain meaning of these positive statements of both Christ and James is that all oaths are to be excluded from the conversation and speech of believers: making **all** oaths profane, whether they be used in court, in secret orders, or in the vulgar talk of the street. Simple affirmations and negations are sufficient. Before God a plain falsehood is as criminal as perjury. Having the right standard of truthfulness we regard our simple word as sacredly as we would our oath; and, of course, we abominate that vulgar profanity for which, sad to say, Americans are so ill-famed the world over. Our speech should be clean, and above all things **true** (Prov. 12:17, 19; Jer. 5:3; Prov. 23:23; Zech. 8:16; Eph. 4:25, 29).

2. **The Bridle Needed** (Jas. 3:1-5). So mighty a factor is the tongue that if it be bridled there is no question about the control of other members of the body. When we battle against the flesh and buffet the body (1 Cor. 9:27), the strategic point demanding first attention is the tongue. Win the conflict at this point and the song of victory fills the air. If the horses' mouths resist the bit we need not look for obedience. If a man's mouth be not successfully bridled there is no subjection to be found in him.

The necessity of control over this small but mighty member, the tongue, is seen in the first exhortation of James in this chapter, "My brethren, be not many teachers (vs. 1, R. V.), and in his other saying, "Let every man be swift to hear, slow to

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speak" (Ch. 1:19). Few teachers, many learners, is the divine arrangement in the church. Men do not become apostles and prophets at their own will, whenever the impulse to talk comes upon them. None should preach or teach except he be called of God and gifted by the Spirit (Eph. 4:11; 1 Cor. 12:7-11, 28-31).

3. The Untamed Tongue (vs. 6-12). There are three striking figures used in this paragraph, showing the evil nature and work of the tongue.

(1) It is a fire, a world of iniquity. It is set on fire of hell, and in turn it spreads a mighty conflagration of defilement through the body. What great and destructive fires are kindled by the tongue! What fires of impurity are started by unclean and suggestive stories! What fires of unbelief by wicked words of infidels and destructive critics of the Bible! Solomon's words spoken of this fiery member are as true today as when said (Prov. 16:27; 6:27, 28).

(2) It is an untamed beast. The foe to be dreaded is not in the jungles, nor in the deep sea, nor in the eagle's highway among the clouds. It is in man himself, that little but wonderfully active member, the tongue, which **no man** has ever tamed. Its possessor may look in but one direction for help—upward. The tongue owns but one conqueror Omnipotence. Only grace the grace of God, can successfully antagonize its wild career. Woes without number, sorrows beyond measure, failures trooping in almost unbroken success across our path, all these are shadows in this world of mishaps and heartbreaks, whose authorship may be traced to the untamed tongue. Yet, through grace that works miracles, the weakest of men may commit the fight and its issue to Him and say, "who shall deliver me? . . . **I thank God through Jesus Christ our Lord**" (Rom. 7:24, 25).

(3) It is a poisoner, a bitter fountain. It is the more dangerous because it seems to send forth sweet water as well as bitter, and appears to be blessing God while cursing men; yet is full of deadly poison (vs. 8). It pours out not only defilement (Matt. 15:18-20), but spiritual death (Jer. 23:13, 14). Christ when on earth vented His righteous wrath and indignation upon the Pharisees because they, having their own tongues set on fire of hell, were poisoning the lives of others (Matt. 23:14, 15). The world's greatest peril today is from tongues which poison men against Christ.

Thought Producers.

Verses 33-37. What should be the manner of the conversation of the believer? 2 Cor. 2:17; 1 Thess. 2:5; Col. 4:4-6; Titus 2:7, 8. What about the communication that is of evil? 1 Cor. 15:33; Eph. 4:29; 5:4; 2 Tim. 2:16, 17.

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What else do we learn from these verses? That heaven is God's throne and earth His footstool (Isa. 66:1; Acts 15:49), that Jerusalem is the city of the great King (Psa. 48:2; Isa. 60:14; Jer. 3:17; Micah 4:6-8), that man cannot change the color of his own hair for indeed he is not his own (1 Cor. 6:19).

Verses 3:1, 2. Why are there not many masters (teachers)? Because the teacher receives greater condemnation from man (see James 2:18). Why? Because the word of God offends man (2 Tim. 4:1-5; 3:12; 1 Cor. 2:14). In man's eyes, what kind of a man is he who does not offend in word? A perfect man. In God's eyes, who is a perfect man? The believer (1 Cor. 2:6; Col. 2:10).

Verses 5-8. What is the nature of the tongue? It is a fire (Prov. 16:27); it defileth the whole body (Matt. 15:18); it is full of deadly poison (Psa. 140:3; Rom. 3:13); and it cannot be tamed by man. Why cannot man tame the tongue? Because he cannot change the evil heart which is the source of speaking (Rom. 3:10-18; Matt. 15:18). Does God bring a message to a lost man that he should control his tongue? No, He brings him the message of his lost condition and a remedy in Christ (Rom. 3:23; 6:23; Psa. 51:5; John 3:16; 1 Pet. 2:24; Acts 16:31). After one has accepted Christ does God call upon him to control his tongue? Eph. 4:29; 5:4; Col. 4:6. Why can the tongue be controlled then? 1 Cor. 15:10; Heb. 4:16; 2 Cor. 12:9; Gal. 2:20.

Verses 9-10. What condition do we find here? The believer blessing God and cursing man with the same tongue. How is this to be explained? By the fact that the saved man has two natures which are warring against each other (Rom. 7:15-20). Since this is the case, how is such a condition as set forth in these verses to be prevented? Gal. 5:16; John 15:4; Heb. 4:16.

Golden Text Illuminated.

Wherefore putting away falsehood, speak ye the truth each one with his neighbor, for we are members one of another. Eph. 4:25.

"No acid will corrode, no solvent will dissolve, the diamond. Its brilliance is undecaying. The diamond that gleamed with such strange fire in an idol's eye, before the rising of the Star of Bethlehem, maybe sparkling today with more dazzling radiance in the crown of an empero..

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GAL. 6:14.

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—Spurgeon.

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for

JUNE -:- 1912

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“Privilege bestowed by grace is a grave responsibility.”
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Grace and Truth

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W. A. Crouch.

Grace and Truth

EDITORIAL

In Him

ALL that we are, and have, and can ever hope to be is what we are, and have, and hope for **in Him!** Every spiritual blessing is ours in Him. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places **in Christ**" (Eph. 1:3), and it is the same gracious One "**in whom** are hid all the treasures of wisdom and knowledge" (Col. 2:3). A glance at what the Bible tells us are our possessions **in Him** will give us an insight into the "treasures of wisdom and knowledge" to which we have been made heirs and reveal to us the glorious scope of the blessings which have been bestowed upon us in heavenly places **in Christ**.

We have righteousness in Him. The Apostle Paul cries out saying, "That I may . . . be found **in him**, not having mine own righteousness, which is of the law, but that which is through the faith of Christ" (Phil. 3:9). In Him, then, is righteousness,—the spotless, fleckless righteousness of God himself, a righteousness which God cannot reject for it is plainly recorded that we who believe are "**accepted in the beloved**" (Eph. 1:6). In the light of these gleaming passages, how clear and satisfying becomes the amazing statement of Col. 2:10,—"**Ye are complete in Him** which is the head of all principality and

GRACE AND TRUTH.

power." If we are "complete in Him" and "accepted in the beloved" and clothed in the "righteousness which is through the faith of Christ," where then is boasting?

Thank God we can say, "It is excluded" (Rom. 3:27). The doctrine of works invites boasting in; the doctrine of grace drives it out forever. "By grace are ye saved" (Eph. 2:8).

We have sanctification in Him. In writing the first Corinthian letter the apostle says, "Unto the church of God which is at Corinth, to them that are sanctified in **Christ Jesus.**" This, indeed, is a rich "treasure of wisdom" to know that in Him we are "set apart" unto God forever. "For by one offering He hath perfected forever them that are sanctified" (Heb. 10:14).

We have redemption in Him. Here is the climax of our treasures of wisdom in Him. Our God "hath translated us into the kingdom of His dear Son: **in whom** we have redemption, even the forgiveness of sins" (Col. 1:13-14).

The "treasures of wisdom" which God bestows upon His children "to the praise of the glory of His grace" (Eph. 1:6) are righteousness, sanctification and redemption, in which are divinely met every need of the believer throughout time and throughout eternity. "But of Him are ye **in Christ Jesus**, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). "Therefore let no man glory in men. For all things are your's; and ye are Christ's; and Christ is God's" (1 Cor. 3:21, 23).

CIf there be some who cannot "go into the dark mine," like Carey, they "hold the rope," like Fuller. But woe is me, if in some way or other I preach not the gospel to a dying world! A. T. Pierson.

The Judgment of the Living Nations

THE question has been raised by several readers of Grace and Truth as to the time of the Judgment of the Living Nations. The word of God has not left us in the dark on this point, so to the word and to the testimony. The entire 24th of Matthew is a prophecy of the coming period of tribulation and while it shall involve the whole world, it is distinctly Jewish in character. Our Lord, in describing this great tribulation toward which the world is now hastening, sets forth a condition of horror and suffering more terrific than has ever been known. "Wars and rumors of wars," "false Christs and false prophets," "nation shall rise against nation," "famines and pestilences and earthquakes," "iniquity shall abound," "they shall deliver you up to be afflicted and shall kill you," "then shall be great tribulation."

The 25th chapter of Matthew is part of the same discourse and deals with the same subject,—the great tribulation and the events connected therewith. It is in the 25th chapter that the passage occurs which deals with the judgment of the living nations. The question which has been raised concerning this passage is, Does the judgment of the living nations occur **before** or **after** the millennial kingdom?

There has been altogether too much conjecture as to the Divine program in connection with the events which cluster about our Lord's second coming, too many guesses without a "thus saith the Lord." But this is a question

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to which the Lord Himself has given the answer. A careful study of the passages given below will settle permanently the question of the time-relationship of the judgment of the living nations to the second coming and kingdom.

The second coming occurs **immediately after** the Great Tribulation.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matt. 29:30.

The Judgment of the Living Nations is **at the time** of the second coming.

When the Son of man shall come in His glory, and all the holy angels with Him, **then** shall He sit upon the throne of His glory: and before Him shall be gathered **all nations**.

Matt. 25:31-32.

The Kingdom period follows the judgment of the Living Nations.

Then shall the King say unto them on His right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Matt. 25:34.

These passages clear up the question. The judgment of the living nations will occur "immediately after" the great tribulation and in direct connection with the second coming of Christ in glory. Inasmuch as Christ's

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second coming shall be for the specific purpose of establishing His kingdom on earth, he shall say to the righteous of the nations "inherit the kingdom." These words prove beyond question that the judgment of the living nations shall occur before the millennial kingdom. So closely does Christ bind the second coming to the judgment of the nations that to place the judgment after the kingdom would be to place the second coming after the kingdom, thus contradicting the Scriptures and opening the way to the wild and baseless imaginings of post-millennialism.

*Who Looked for Him**

SPURGEON is another who looked for the glorious appearing of the Christ, our Savior. Surely, the claim that only the "little men" believe in our Lord's pre-millennial coming is a baseless and false claim.

We quote from the last address of C. H. Spurgeon to his students.

I do not know how far most of you are warmly affected toward the blessed truth of the Second Advent, but I trust that many of you believe it and are enlivened by faith in it. This great hope is gaining ground among lovers of evangelical doctrine. At first, ministers seemed half afraid of this grand belief, because of the fanaticism which is supposed to grow out of it. Certain charlatans also do great harm by pretending to know the day and the hour

*This series of editorials was started in the March number of Grace and Truth. From time to time quotations will be given from the writings of some man of God who was looking for the pre-millennial coming of the Lord. Those quoted thus far are Dean Alford and Dr. A. J. Gordon.

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when the Lord will come. He is on His way even now, for He says, 'I am coming quickly.' Our Lord may come right soon; certain signs raise our hopes very high. The love of many waxes cold, the devil is doubly busy; and this last is no doubtful sign. When you see a farmer beginning to burn the gates, and break down the hedges, and unroof the barns, and so on, you say, 'That fellow's lease is run out.' Satan has great wrath when he knows his time is short. In the case of the demoniac child, we read, 'as he was yet a-coming the devil threw him down and tare him.' He knew that he was about to be expelled, and so did his worst. The double veiling of the heavens only brings on that darkest part of the night which precedes the dawn of day. When the bondage of Egypt becomes unbearable Moses appears. The same is true of our still greater Deliverer. Let us take courage and be of good heart; for while we lift Christ on high, and glorify His name, He is on the way to take up the quarrel of His covenant, and rout His foes.

It is inspiring to hear so great a man speak with such clearness on the blessed hope. In this hour when the combined voices of "Higher Criticism" and Christian Science, Protestantism and Catholicism, scholarship and socialism, "new thought" and so-called "orthodoxy" are blending in one cry of "world bettermen" we stand in need of men with the fearlessness of a Spurgeon who will sound the warning,—"The love of many waxeth cold! The devil is doubly busy!! The Lord is on His way!!!" On another occasion when Mr. Spurgeon was speaking on the relationship of the second coming of the Lord to the millennial kingdom, he said:

There can be no millennium without the presence of the visible Christ, any more than there can be summer without the sun. **He must come first and then will the golden age begin.**

Our Father, we look with longing hearts for the ap-

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pearing of the Lord, who shall seal up vision and prophecy, overthrow the anti-Christ with the brightness of His forthshining and establish in unrivaled glory the Kingdom of Heaven on Earth! Lord Jesus, come quickly.

His Universal Reign

ANHAPPY confusion has seized the minds of many on the subject of the universal reign of the Lord on earth and is made plain by a certain prayer meeting report which recently appeared in a widely read denominational paper and which we give in part.

Our subject was "His Universal Reign." We called attention to the fact that it was thus intended by the Lord as shown by the whole tenor of Scripture. So, too, it was understood by the Savior Himself, and He gave commandment accordingly. **Now it is ours to make His Reign Universal!**
... The meeting closed with deepened interest in His Universal Reign and **a resolution to make it so as soon as possible.**

It is really a bit strange that so many who claim to be loyal to the word of God can believe such unscriptural bosh as the idea that it is "ours to make His reign universal!!" And that we should "make it so as soon as possible." It is an open secret among Bible students that there is not the least scrap of scripture from Genesis to Revelation on which to base the notion that the universal reign can be brought in by any of the instrumentalities now in use. On the contrary the universal reign is spoken of over and over again in connection with the return and visible presence of Him Who is to Reign. It

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is the Regal One who shall bring in the Reign; the King who, when He comes again, shall bring in the kingdom.

Thanks be unto God, the Holy Spirit is opening the eyes of many to the realization that the present age is indeed an evil age, that our vaunted "progress" is but the snare of Satan who seeks to "blind the eyes of the unbelieving" by the works of man so that they shall not behold the glory which beams from the face of Jesus Christ.

Yes, there is to be a universal Reign; there shall yet be the long looked-for millennium, but it is not ours to bring it in "as soon as possible," that is beyond our power. It is ours, however, to "wait for His Son from heaven" (1 Thes. 1:10), and while we "wait" to fearlessly declare the blessed gospel which is "the power of God unto salvation to every one that believeth" (Rom. 1:16).

Sound the Alarm



AY has been a month of blessing and encouragement to the workers in Grace and Truth. God's hand is graciously upon the work and we give Him all the praise.

Now the summer months are here and the awful tide of worldliness and frivolity, and indifference leaps higher during these days. Will you help us sound the alarm? If every reader of Grace and Truth will secure a new subscriber or send in a list of those to whom the magazine would be a blessing, so that samples may be sent out, untold good could be accomplished.

We count on you for hearty co-operation in this blessed work.

There has been a good response from those whose

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subscriptions have expired, but there are still a large number from whom we have not heard. Because so many are keeping files of Grace and Truth we continue sending it even when we do not receive any word. If you are among those whose subscriptions have expired, sit down now and send in your renewal together with a new subscription. A year of Grace and Truth brings a year of blessing.

Among the Books

The Companion Bible—This new edition of the King James version (five volumes) certainly deserves commendation. Among its many unique features may be mentioned particularly the structures, the names of God, and the chronological table. This is a set of books which would be of peculiar value to the student. There is some evidence of an unfortunate bias on the part of the editors on the state of the soul after death, but on the whole the work is scholarly, sane and dependable. Published by Oxford University Press, Am. Branch, New York City, N. Y. \$1.50 per volume.

Christianity and the Social Crisis.—This is not a new book. It is Prof. Walter Rauschenbusch's famous book on present day social problems. While the facts adduced by Rauschenbusch are undeniable, the remedy he proposes is hopeless. From beginning to end of the book he writes with a smoothness and glibness which is calculated to deceive the very elect if it were possible.

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The "unstable souls" are sure to become entangled in his net and led "willy nilly" into the maudlin vagaries of the so-called "social gospel" and "modernism." The book is deadly poison "sicklied o'er" with a pale cast of Scripture quotation. He does not hesitate to ignore the blood; scoff at the catastrophe of the ages, the second coming of the Lord; and question the verbal inspiration of the Bible. Published by the Macmillan Company, New York.

True Evangelism. Here is a good one by Lewis Sperry Chafer. This is the book on evangelism which every pastor needs and every Sunday school teacher needs and every evangelist needs and which all laymen ought to read and digest. It is a fair and square setting forth of the real and only power operative in the salvation of a soul. It is not pedantic and there are no flowers. It is just straight-out-from-the-shoulder Bible teaching. Send for it today. Published by Gospel Publishing House, Bible School Park, New York. Price \$0.50.

The Great Doctrines of the Bible. By Dr. William Evans. This excellent volume is designed for the Bible student, but is arranged in such a fashion as to be of inestimable value to any one who will give even fragments of time to its pages. Dr. Evans has here given us a concise statement of the great doctrines which is so loyal to the fundamentals of truth as to be positively inspiring. Never once does he yield an inch of ground to the man who would cast doubt on the authority or inspiration of the word of God. He takes up such great outstanding doctrines as God, Jesus Christ, Holy Spirit, Man, Salvation, Church, Scriptures, Angels, Satan, and Last Things. While the general outline of the book is

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such as would appear in a theology, yet Dr. Evans' book is by no means a theological text-book, but a reverent setting forth of God's declarations as found in the Bible. An ounce of Bible study is worth a ton of theology.

There are a few points upon which we would differ from Dr. Evans, but they are delightfully rare. Published by Bible Institute Colportage Ass'n, Chicago, Ill. Price \$1.50.

⌘ Our chief concern should ever be to be practically all that we are by the calling of God.
J. R. Caldwell.

Salvation and Good Works

By Evangelist J. D. Dew

LIBERTY, MISSOURI

THE world is full of people without a Bible knowledge of the plan of salvation. Some one has said: "Every man is born into this world a believer in salvation by works; but when born again every man believes in salvation by grace." There is no better short passage in the whole Bible than Ehp. 2:8-10 to make clear the relation between salvation and good works. These three verses contain three important statements. First of all

Salvation is not of works (v. 9). Human systems had taught that salvation is of man. The religions of the earth had devised an earthly salvation. They had been told that heaven would be given them as a reward. They had fixed the price. But the religion of Jesus Christ taught that salvation was not of works,—“Not of works lest any man should boast.” “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Titus 3:5). “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which has given us in Christ Jesus before the world began” (2 Tim. 1:9). “I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain” (Gal. 2:21).

“Therefore by the deeds of the law there shall no

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flesh be justified in his sight, for by the law is the knowledge of sin" (Rom. 3:20).

Good works have absolutely nothing to do with the salvation of the sinner. And he who preaches salvation by works wholly or in part robs God of his glory and the sinner of his hope.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). There is one greatly misunderstood passage that we must study before leaving this point: Phil. 2:12, "Work out your own salvation with fear and trembling." Note first of all that this passage is addressed to saved people and not to the unconverted. See Phil. 1:1, 2, 6; 2:12-13. Notice it is not "work for your salvation," but "work **out** your own salvation." This is not addressed to the man who is trying to buy his way to heaven by his good works, but to the man who already has a title to heaven. We are to work out our salvation on the same principle that the farmer plows the grass and weeds out of his corn. No man can work out his own corn until he has corn to work out, and no man can work out salvation until he has received it as God's gracious gift. Let it be remembered that Phil. 2:12-13 is addressed to saved people and when God says to a saved man, "Work out your own salvation," He simply means "add," "grow," "be strong," "go on to perfection,"—"Work out your own salvation"—yes, work it out to its uttermost results, out to its splendid fulfillment, out to its glorious consummation. If a sinner is not saved by good works then how is he saved?

Salvation is the gracious gift of God through faith in Christ Jesus. "For by grace are ye saved through

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faith, and that not of yourselves, it is the gift of God" (Eph. 2:8).

Salvation is a gift. "And this is the record that God hath **given** to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 Jno. 5:11-12). "For the wages of sin is death; but the **gift** of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "And I **give** unto them eternal life" (John 10:28). "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall **give** unto you: for Him hath God the Father sealed" (John 6:27). A gift is to be received, not purchased. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). "He that believeth on the Son hath everlasting life" (John 3:36). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10). If Christ does not do all the saving, then the song of the saved is not,

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

but rather,

Jesus paid a part,
And I apart, you know,
Sin had left a little stain,
We washed it white as snow.

You cannot hang your hopes on two hooks at once. "Nothing on self; everything on Christ," must be our motto. Some years ago a man was in Niagara in a

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drowning condition. Friends threw a rope to him, but just then a huge log came floating by and the drowning man turns from the rope and takes hold on the log and both go over the falls and the man is lost. So often with the convicted sinner, he turns from the life-line that God throws to him and rests on the log of good works.

We pity the poor heathen who puts his faith in a stick or a stone. We compassionately smile at the Romanist who counts his beads and bows before candles. But what better is the man who half superstitiously idolizes the altar, and the anxious seat, baptism and the Lord's Supper.

"One drop of the poison of man's works let fall into the vessel of God's grace deprives grace of its character."

"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. 11:6). One thing and one thing only is essential to salvation—faith in the Christ who died as our substitute on the cross. "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life" (John 3:14-15). He that looked upon that brazen serpent in the wilderness was healed; to refuse to look was to die. So Christ has been lifted up as a sacrifice for sin and he who turns from his own sins and from all hope of salvation through good works, and trusts the whole matter of his salvation to Christ is saved here and now from the guilt, power and penalty of sin. "God forbid that I should glory, save in the cross of our Lord Jesus

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Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

Good works are the result and the evidence of salvation. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (v. 10).

Right here let it be said that there is no conflict between Paul and James on the doctrine of salvation and good works. One fact will keep us out of confusion. Paul in Romans and Galatians is writing to show how a sinner is justified before God by faith, James is writing to show how a believer is justified before men by works. That faith that does not produce good works is a spurious faith. The man who is saved by grace will live a new life. "We are his workmanship created in Christ Jesus unto good works." An apple tree bears apples because it is an apple tree, the Christian works because he is saved. "For the grace of God that bringeth salvation hath appeared to all men.

Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14). The Bible motive to good works is love to Christ because one has been saved by grace.

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"But," says one, "I will not take heaven for naught." But, my friend, you will accept life gratis or not at all. God is a great giver, and his unspeakable gift is to be had for the taking. "Long as I live I'll still be crying, mercy's free!"

It is true that faith and good works are insparably joined together; so inseparably that good works are possible to him alone who lives by faith upon the Son of God. He who accepts Christ as his Savior is bound to serve him by the constraint of love.

I would not work my soul to save,
For that my Lord hath done;
But I will work like any slave
For love of God's dear Son.

At the close of a Bible study on this subject a lady came forward greatly agitated. She said, "Sir, I have just one question to ask you." I said, "Proceed." "Well, if keeping the commandments does not save us what is the use to keep any of them?" She had me in a tight place, didn't she? I said, "Sister, I will answer your question with a question. If obeying your mother does not make you your mother's daughter, then what is the use for you to obey your mother at all?" Then I had her in a tight place, didn't I? She burst into laughter, and said: "I see it! I see it! I see the truth for the first time. I obey my mother because I am her daughter, and from this time on I am going to obey Jesus Christ from love because I am his child, because He has saved me."

❧ Every other form of holy living, doing, serving, waits for holy prayer to give it life and power. A. T. Pierson.

Atonement—Its Nature

By R. L. Davidson

SEDALIA, MO.

IT is the blood which maketh an atonement for the soul. What the crimson fluid is to our bodies, the blood of Christ is to the Bible. "The blood is the life thereof." Withdraw the blood and the book is dead. From Genesis to Revelation the blood circulates freely through every part. Adam's nakedness was covered by blood. Abel's offering was accepted because it was bloody; Cain's was rejected because it was bloodless. Many are going "in the way of Cain," by rejecting the blood and glorying in a gospel which needs no sacrifice. But he who would not defile his altar with the blood of a lamb, polluted the earth with his brother's blood.

The sacrifices of the Old Testament furnish us a key to the meaning of the blood and explain the necessity of its being shed for the remission of sins. The essence of all the sacrifices for sin were blood and fire. The blood was the emblem of death by substitution and the fire of God's wrath upon the substitute. The shedding of the blood was the infliction of the death penalty, for "the blood was the life," and when this was shed, life was gone.

This blood-shedding or life-taking was the payment of the penalty for sin: for it was threatened from the beginning: "In the day thou eatest thereof thou shalt surely die." "The wages of sin is death."

The sprinkling of the blood upon the people signified that they appropriated the death of their substitute.

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Blood is the symbol of death and when it was sprinkled on a man, he was reckoned to be dead and, therefore, to have paid the law's penalty. It is thus we make use of the blood of Christ. Faith is the sinner's applying the blood of Jesus Christ to himself and thus appropriating His death. It is then God views him as having died and paid the penalty of the law and therefore free from the curse of sin and death. The sinning Israelite was commanded to sprinkle the blood of a spotless lamb upon the door posts and lintel of his dwelling with the promise of God, "The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you and the plague shall not be upon you to destroy you" (Ex. 12:13). God did not say when I see your alms and prayers and tears and faith and repentance and how you have "held out" I will pass over, but when **"I see the blood."**

There might have been a thief or a robber or a murderer in the house, but the blood sheltered him as truly as the most moral man. Some might have been filled with fear and trembling as to this security but the blood sheltered them as truly as it did the bravest hearts.

It was not the blood and their upright lives, nor the blood and their feelings but the blood alone which saved them.

The fly in Noah's ark was as safe as the elephant. The weakest babe in Christ is as secure as the strongest spiritual athlete.

On the great day of atonement two goats were brought to the door of the Tabernacle to make an atonement for the sins of the people (Lv. 16). One was slain and the other was let go into the wilderness bearing the sins of the people upon him. The goat slain typified Christ

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expiating our sins by his death and the goat turned loose in the wilderness typified Christ forgiving our sins and removing them from us "as far as the east is from the west."

Christ forgives sins but he never forgave one, the penalty of which he did not suffer on the cross. God cannot forgive a sin, the penalty of which has not been paid. "It is the blood which maketh an atonement for the soul" (Lev. 17:11). The blood alone secures our eternal safety, hence the Israelites were forbidden to do any work on the day of atonement (Lev. 23:28, 31). Thus does God forbid the slightest addition of our efforts to the finished work of his dear Son. "To him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

It was the scarlet thread on Rabab's door which saved her and her house. It is the scarlet thread of Jesus' redeeming blood wrapped around the sinner which saves him.

The Old Testament types literally dripped with blood but they could not take away sin. They could only point to the way in which this was to be done. It is the "Lamb of God which taketh away the sin of the world."

Jesus said, "This is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28). While Christ hung upon the cross "one of the soldiers with a spear pierced his side and forthwith came out blood and water" (John 19:34). This was the crowning act of that awful tragedy, but as the fiendish soldier pushed his spear into the very heart of Jesus, his blood gushed forth and covered the spear. Thank

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God the blood of Jesus Christ covers sin so deep that even his eye cannot see it through the crimson flood.

“Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood” (Rom. 3:24, 25). It was not by Christ’s incarnation but by his blood-shedding that we are saved, “for without the shedding of blood there is no remission of sin” (Heb. 9:22).

Christ is more than a deliverer and a benefactor. If he be not the substitute, he is nothing to the sinner. If he did not die as the sin-bearer, he died in vain. If I throw myself into the sea and risk my life to save a drowning man, I am a deliverer. But certainly Christ was more than this. He did not redeem us by a little loss, a little sacrifice, a little labour, a little suffering. He “redeemed us to God by his blood.” It is into his death that we are baptized (Rom. 6:3).

By faith we become so identified with him that died and rose, that we are henceforth treated as if we ourselves had died and paid the full penalty of the law. Those who have thus appropriated the blood of Jesus Christ are as free from condemnation and death as if they had never committed the sin.

They have died and paid the full penalty of their guilt in their substitute, Jesus Christ, and God will not require a second payment nor a second death for the same offence.

He who teaches a bloodless redemption is an enemy of the cross of Christ, dishonors the name and work of our Lord and as far as he possibly can, destroys the souls of men.

Can Morality Save Us?

I. M. Haldeman

NEW YORK CITY

(Continued from page 230.)

The man who approaches God with the blood of that sacrifice and offers it as his only ground and hope of approach, confesses in the most immense way that the judgment of God concerning him is true; that measured by the infinite standard of God he is a failure; that he is under the judgment of righteousness, and that God is justified in his condemnation and death. At the same time he confesses that this approach with the blood of sacrifice is wholly due to the measureless mercy and grace of God, and is in no wise due to any merit or character of his own.

The more we argue the matter the more evident it becomes, not only that man has no morality by which he can approach and dwell in the presence of God, but that on this ground of sacrifice lies his only hope; that just as utterly absurd as it would have been for one in the olden time to have attempted approach on any other ground than sacrifice, or by any other way than the Brazen Altar, equally absurd and unreasoning is it today for any one to attempt to approach God on any other ground than the blood of Jesus Christ, or by any other way than the cross.

But we go a step further.

As it is possible to offer the sacrifice to God only by absolute faith in Jesus Christ as sacrifice and sin offering, we reach the inevitable climax that the only way of approach to God is through faith in his Son; and that,

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therefore, the supreme issue between God and man is not character at all, but the relation, the attitude which any man sustains to this son.

Apart from the fact that God has gone thoroughly into the question of human character, essential and otherwise; apart from the fact that he has dealt, root and branch, with the question of human sin in the judgment of his Son as he represented it on the cross; apart from all this, the one tremendous issue which God sets up between himself and man is, not what men think of you, not what you think of yourself, but absolutely and unqualifiedly what you think of his Son Jesus Christ.

The whole question and issue of salvation lies here and not otherwise. This is the meaning of the age and dispensation in which we live; this is the meaning of the Church and the Gospel—the enunciation and setting forth of the issue as to what men think of Christ.

This is why the heavens are silent, why angels do not openly visit us, why no miracles are wrought. God and the infinite company of the Heavens are waiting to know what you think about Christ.

Of old time when the Son of God met Scribe and Pharisee, he raised no question as to their morality. He asked: "What think ye of Christ?"

It is the supreme question in the mind of the eternal God:

"What do you think of my Son?"

Now it goes without saying that God has set his heart on his Son. He is the Son of his love; he is the express image of his person, the very brightness of his glory; so that whatever any man thinks of Christ, he is thinking of God himself; whatever attitude he takes towards Christ that is the very attitude he is taking towards God himself.

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It goes without saying that God wishes and invites all men to think the same thing about his Son that he thinks himself. It certainly ought to go without saying that the man who does not think what God thinks about his Son, has a controversy, a quarrel with God; and the man who has a quarrel with God, who repudiates God's estimate, God's thought, and the thing that is dearest to God, has no place for, and surely ought not to talk about, morality before God. Such an attitude is not only illogical, it is pitiable.

But not only has God set up the issue of opinion as to his Son and demanded what men think of him, he has gone farther and commanded all men everywhere to throw down their own opinion and own and accept his Son as a sacrifice, substitute, Savior, Lord and Master.

The demand of God in this direction is as absolute as his demand at Mount Sinai; as definitely legislated as the Ten Commandments, as much a law; nay, it is the law, the law which takes precedence of all other law, all other commands.

If then today we had no issue to raise concerning sacrifice, substitution, atonement; if we had no issue to raise concerning the quality of morality, or any issue about sin, the one command of God that all men everywhere shall own Jesus Christ his Son as such, as crucified, dead, buried, and raised again the third day as Savior, as Lord issue of morality, a new and abiding definition of morality, that is to say, and it ought to be clear as noon-day light, since God does demand that all men everywhere shall own and acknowledge his Son, to refuse to so own and acknowledge him is to violate the supreme law of God and commit sin. If therefore today anyone refuses to own and accept Jesus Christ as the Son

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of God, and for all he stands, he has committed sin of the most intense and excuseless order; and being guilty of the highest and most excuseless sin, he is guilty of a criminal immorality.

If any man shall accept Jesus Christ on the terms which God himself proposes, even if he be the weakest man morally, God will accept him, and taking him under his power, quicken him, and lift him into a realm of strengthful morality in deed and character; and that, of course, in exact proportion as he shall submit himself to the offered power of God.

But if a man be the best man on earth, with a morality, as far as men and nature go, of the highest order, and yet refuse Jesus Christ as Savior and Lord, he is in God's sight a sinner without a redeeming trait, dark as a midnight without stars, guilty of sin; a sinner against whom will be carried out in eternity the sentence: "The soul that sinneth, it shall die."

It is in the light of this argument that the words of the Son of God grow luminous: "He that believeth not is condemned already."

Not because he has been criminal or immoral; not because he has broken the Ten Commandments, or been a slave of vice in any form, but because "he hath not believed in the name of the only begotten Son of God."

And why?

The sin, the crime, the shame is that he should hesitate to believe in God's Son a moment after the testimony has been presented to him.

If today a man could be found who was so white and pure that the heart of a lily would be as darkness beside him; if he so lived that his very footsteps echoed with the accents of righteousness and truth; if he so lived that his

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slightest deed was a benediction to every soul with whom he came in contact and his every word like a sunburst to illumine the night of despair; if he stood out as a mountain height above the dead level of average human character; if he so gave of his substance that his gifts found mention on lips of thanksgiving; if the poor laid the recognition of his goodness and kindness before him as slaves relay the highway before the coming of a king; if evil fled from his presence and virtue came to give him her purple robe; if it were true that he did give all his goods to the poor; if he builded sanctuaries, even, in which men might pour out the treasures of their confidence and faith before God; if, in short, all men blessed his name, kissed the very ground in worship where his shadow in passing fell, and no man so much as imagined other thought than might be woven in his chaplet of glory; for all this, if that man did not rise up and own Jesus Christ to be the Son of God crucified, dead, buried, and risen from the dead the third day; if he did not own him as his sacrifice, his only merit and character, his only ground of approach to God; if he did not own him as God commands for Lord and Master, and so confess him—that man would be a hopeless sinner in God's sight, and in eternity the solemn and changeless sentence of proscription would be pronounced against him: "Depart, ye cursed."

My argument is complete.

The answer is self-evident.

Morality cannot save us.

Originally, because no man has the morality which measures up to God's standard; next, because in default of holiness the law of God demands death and not deeds; but above all, because God out of his grace having pro-

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vided a way of salvation through the death and resurrection of his Son, now sets him up as the test and issue between himself and man; commands all men to own and accept him for the obedience of the faith.

Morality cannot save anyone. The gospel never raises the question of morality between God and man as an issue of salvation. The gospel raises but one question: "What think ye of Christ?"

For anyone then today to measure himself by himself or with others, or to make any issue of his morality before God, is to trifle away his time, show that he is blind to the meaning of the Gospel and this age of grace, and surely, and swiftly, accumulate for himself judgment in the day of judgment. Morality cannot save anyone. Jesus Christ alone can. And Jesus Christ can save the most moral as well as the most immoral, and both on the same ground; his atoning sacrifice.

Morality cannot save anyone. On the contrary, morality held apart from Jesus Christ will cause the ruin of him who holds it just as surely as the failure of the first man to take God at his word, and his determination to set up his own standard of righteousness instead of the standard of God's righteousness, drove him from paradise and made him a wanderer ever since on the face of the earth.

Morality cannot save us; and the higher and finer the morality apart from Christ, the more subtle and soul-destroying it is.

How terrible it will be at last for any man to be shut outside the kingdom and glory of God, not because he was a vile and guilty wretch, but because he so held on to his own righteousness, to his own blind, vain conceit

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of natural morality, that he missed the supreme and alone acceptable morality of the universe.

“Jesus Christ, the Righteousness of God unto all them that believe.”

Let me beseech you, then, to turn away from this un-intellectual, unreasoning, and vain issue of your morality before God, and turn to Jesus Christ; to him who has said: “He that believeth not the Son shall not see life, but the wrath of God abideth on him;” to him who also has said: “Come unto me all ye that labor and are heavy laden and I will give you rest;” and who has said: “Him that cometh unto me I will in no wise cast out;” to him concerning whom it is written, side by side with the declaration that “without shedding of blood there is no remission,” “the blood of Jesus Christ, God’s Son, cleanseth us from all sin.”

Morality cannot save you; without Christ it will ruin you.

Turn from it as the ground of your security.

Turn to Jesus Christ, the Supreme, the alone saving morality before God.

**{ The secret of detachment from the world
is attachment to the Lord Jesus Christ.
Selected.**

The Fading of the Future From Proper Thought

Frank S. Weston

TORONTO, CANADA

HAS the future faded out of modern thought? It would seem so from what we read in current religious literature. The sermons of the day are rarely on the other world. Heaven and hell have dropped out of theology. A recent work on systematic theology—Dr. Wm. A. Brown's "Theology in Outline," though a large volume devotes only three pages to the final consummation. And these pages are vague. Nothing is said as to the end of evil and little as to the happiness of the righteous. His concluding words are these: "When all have come through Christ to the same knowledge and love of the Father which we see in him, then the goal of the Christian life will have been reached, so far as it is possible to speak of the finality at all in life which involves both for the individual and society boundless possibilities of progress. The social consummation is that far off divine event of which Paul speaks in 1 Cor. 15:28, when Christ, His mediatorial work complete, shall surrender His authority to the Father that God may be all in all." What are we to understand from this language? Are all sometime to be saved? The hint is toward that. None are spoken of as lost.

In no part of the book is there presented any definite conception of the hereafter. And this is characteristic of

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all recent theologians. The attempt first was to get rid of the doctrine of hell. Now both heaven and hell have all but disappeared.

A thinker of note remarks: "Among all the changes which have come over religious and theological teaching within living memory, none seems to me so momentous as the practical disappearance of the other world from the sermons and writings of those who are most in touch with the thoughts of the age."

The emphasis is upon the present world. Preachers have turned their thought to improving the present world. They seek to make men more comfortable here. But is a man's outlook bettered by cutting off his future? Dr. A. J. Gordon used to say, "To live best here one must live in the light of the hereafter." This seems to be no longer believed.

In other ages it was the look into the future which nerved and sustained the Christians. Purity of life and heroic conduct drew inspiration from things to come. The martyrs were braced by things unseen. In the midst of suffering and persecution they endured because they looked to the city whose builder and maker is God. The future is presented for this purpose. It is related to life to inspire and control. When the future fades out of our thinking there comes a corresponding laxity in our living.

Augustine said, "The love of things temporal can only be overcome by a certain pleasure in things eternal." It is the exaltation of the glories of the future which is needed to win men from bondage to this material age. The presentation of the future realities alone will prove a corrective of the worldliness amid which we live.


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The teaching on things to come is the most neglected part of the Bible today. The future has little attractive power now. We do not live under the influence of things to come. We are not conscious of the coming realities. We have forgotten that the future holds the **real** things.

The general view is shut up to "dying and going to heaven," and after that the judgment. Few preachers venture beyond this vague outline. Yet in the New Testament one verse in every twenty deals with things to come and the future is described with great minuteness.

Our lives are too much the fruit of impulse and not sufficiently the result of attraction. They resemble hot-house plants which are developed under pressure of the hot-bed and not in the warmth of the sun.

The heavens rule and develop the physical earth, and when the sun fails to shine things grow dull and droop. The greater heavens rule our spiritual life and when we are shut off from their vision we make but poor progress. What shall we say then of those who would close our vision of things eternal and to come?

 If our ambition is to be a delight to the Savior we shall seek to have a warrant from Scripture for all we do, for only thus can we truly live the life of faith and love.
W. R. L.

Truth in Type

Conducted by
Aaron Schlessman

David Setting Forth Christ as Shepherd.

DAVID.

1. David was a faithful shepherd.
1 Sam. 17:15, 34, 35.
2. David the shepherd had a definite mission, that of feeding the sheep.
1 Sam. 17:15.
3. David the shepherd rescued a lamb from the mouth of a lion.
1 Sam. 17:34-36.

CHRIST.

1. Christ is a faithful shepherd.
Ezek. 34:23.
Jno. 10:11-15.
2. Christ the Shepherd has a definite mission. He feeds and makes provision for His sheep.
Lk. 22:31, 32.
Jno. 21:15-17.
1 Pet. 5:2-4.
1 Cor. 10:13.
Ps. 55:22.
1 Pet. 5:7.
3. Christ the shepherd rescues us daily from the power of our adversary, the devil, who as a "roaring lion" (1 Pet. 5:8) goes about seeking whom he may devour.
Eph. 6:10.
2 Cor. 1:10.
2 Pet. 2:9.
1 Cor. 15:57.
Phil. 4:19.

David Setting Forth Christ as Shepherd.

We have already seen David as a type setting forth Christ in the work of His first and second coming, and in death and resurrection. We shall now consider the fourth and last point, that of his setting forth Christ as shepherd.

David was taken from the sheepfolds into God's

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service (Ps. 78:70). We have seen him as a lad, with ruddy face and noble countenance, the youngest son of Jesse the Bethlehemite, a keeper of his father's sheep (1 Sam. 16:11, 12). This is the man who typifies the great Shepherd, first, in his faithfulness. David was a faithful shepherd. When Samuel came to anoint him as king, he had to ask Jesse, "Are here all thy children?" And Jesse said, "There remaineth yet the youngest, and, behold, he keepeth the sheep" (1 Sam. 16:11). He was not "an hireling" who fled when danger came, but he was willing to "lay down his life for his sheep," if need be, to save them. The lion and the bear coming to destroy the flock did not frighten him away, but he went forth to smite them and to deliver the flock (1 Sam. 17:34, 35). In the severest danger he was faithful. Christ, too, is a faithful shepherd. God said, "I will set up one Shepherd over them, and He shall feed them" (Ezek. 34:23). And Christ declared, "I am the good Shepherd: the good shepherd giveth His life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, . . . and I lay down my life for the sheep" (Jno. 10:11-15). Christ was faithful unto death. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:6). When death rested upon us all, Christ came to save from death. "Who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

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For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. 2:24, 25 R. V.). As God's children may we ever praise Him for the faithful Shepherd.

David the shepherd had a definite mission, that of feeding the sheep. "David went and returned from Saul to feed his father's sheep at Bethlehem" (1 Sam. 17:15). His brethren might love war, but his was the humble lot of a shepherd. Christ the shepherd, likewise, has a definite mission—He feeds and makes provision for His sheep. Hear Him saying, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted (hast turned again R. V.), **strengthen thy brethren**" (Lk. 22:31, 32). Then Jesus after the testing and failure of Peter, said to him, "Lovest thou me more than these? He saith unto Him, yea, Lord; thou knowest that I love thee. He saith to him, Feed my lambs." The second and third times Jesus said, "Feed my sheep" (Jno. 21:15-17). He has made provision through human instrumentality for the feeding of the flock. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:2-4). May we be faithful servants and hear the Holy Spirit say, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15:57). Christ not only commanded us to feed the flock, but He has also provided so we can lean upon Him for

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strength and succor. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13). He is the faithful shepherd who ever has His crook in hand to help those who are burdened and need strength, so each one can come to Him, and cast his burden upon the Lord, and He shall sustain him: He shall never suffer the righteous to be moved (Ps. 55:22). "The Lord is my shepherd, I shall not want." He is the One who sustains and bears us up. As He said: "According to your faith be it unto you," when the two blind men came, crying, "Have mercy on us" (Matt. 9:27-29), so He says to us through His Spirit, "Cast all your care upon Him, for He careth for you" (1 Pet. 5:7). His provision is complete.

David the shepherd rescued a lamb from the mouth of a lion. "David said to Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth, and when he arose against me, I caught him by his beard, and smote him and slew him. Thy servant slew both the lion and the bear" (1 Sam. 17:34-36). Christ the shepherd, also, rescues us daily from the power of our adversary the devil, who as a "roaring lion" (1 Pet. 5:8) goeth about seeking whom he may devour. "Finally, my brethren, be strong in the Lord, and in the power of His might" (Eph. 6:10), "who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us" (2 Cor. 1:10). For "The Lord knoweth how to deliver the godly out of temptation, and to re-

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serve the unjust unto the day of judgment to be punished" (2 Pet. 2:9). "Thanks be to God, which giveth us victory through our Lord Jesus Christ" (1 Cor. 15:57). For "God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (Jno. 10:27, 28).

 To quicken, arouse and revive the prayer spirit means advance all along the line.
A. T. Pierson.

Outlines for God's Workmen

Gathered by
Richard S. Beal

THE HOLY SPIRIT WORKING.

1. His witness with us of Sonship. Rom. 16:7-8.
2. His testimony through us to the world. Jno. 16:7-8.
3. His guidance of us into Truth. 1 Jno. 2:27; Jno. 16:13-14.
4. His leadership of us in service. Acts. 13:3-4.
—R. S. Beal.

SEVEN INDISPENSABLE THINGS.

1. Without shedding of blood is no remission. Heb. 9:22.
2. Without faith it is impossible to please God. Heb. 11:6.
3. Without works faith is dead. Jas. 2:26.
4. Without holiness no man shall see the Lord. Heb. 12:14.
5. Without love I am nothing. 1 Cor. 13:1, 3.
6. Without chastisement ye are not sons. Heb. 12:8.
7. Without me (Jesus Christ) ye can do nothing. Jno. 15:5.
—Selected.

MOTIVES THAT URGE SAVED PEOPLE TO WORK.

1. A good motive. Matt. 5:16.
2. A sweet motive. 2 Cor. 5:14.
3. A noble motive. 2 Cor. 5:9.
4. An urgent motive. John 9:4.
5. A pleasing motive. 1 John 2:17.
6. A stirring motive. Mark 9:41.
7. A comforting motive. 1 Cor. 1:27.
8. A mighty motive. Jas. 5:20.

—James H. Brookes.

THE SEVEN WITNESSES.

It is noteworthy that in the gospel of John, there are seven witnesses testifying to this **one** truth, Jesus is the Christ, the Son of God, and all believing have life in His name" Jno. 20:31.

1. The Old Testament. Jno. 5:39, 40.
2. John the Baptist. Jno. 5:33; 1:15 etc.
3. The work of Jesus. Jno. 5:36.
4. The Father. Jno. 5:37.
5. Jesus Himself. Jno. 8:14.
6. The Holy Spirit. Jno. 15:26.
7. The Believers. Jno. 15:27.

—W. J. Erdman.

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VERY PERSONAL.

1. Reckon yourselves dead to sin (Rom. 6:11).
 2. Yield yourselves to God (Rom. 6:13).
 3. Arm yourselves (1 Pet. 4:1).
 4. Keep yourselves from idols (1 John 5:21).
 5. Build up yourselves (Jude 20).
 6. Keep yourselves in the love of God (Jude 21).
 7. Do not forsake the assembling of yourselves together (Heb. 10:25).
- W. H.

CHRIST REJECTED AND FORSAKEN.

1. By the world. John 1-10.
2. By His nation. John 1-11.
3. By His country. Mark 6:1-4.
4. By His city. Luke 4:16, 29.
5. By His friends. Matt. 26:56.
6. By His kindred. John 12:5.
7. By His God. Matt. 27:46.

—Selected.

WHAT IS A CHRISTIAN?

1. In **faith** he is a believer in Jesus Christ. Jno. 3:16, 18.
2. In **relationship**, he is a child of God. Jno. 1:12, 13; Gal. 3:26.
3. In **communion** he is a friend of Christ. Jno. 15:15.
4. In **character** he is a saint, or sanctified (separated). Heb. 13:12.
5. In **comfort** he is a soldier. 2 Tim. 2:3, 4; 1 Tim. 6:12.
6. In the **world** he is a stranger and a pilgrim. 1 Pet. 2:11; Phil. 3:20.
7. In **expectation** he is an heir. Rom. 8:17; Gal. 3:29.

—The Truth.

‘TO ME TO LIVE IS CHRIST.’

Phil. 1-21.

Note that this phrase implies—

1. Bought by the blood of Christ. Phil. 1:1.
2. Preaching the gospel of Christ. Phil. 1:18.
3. Illustrating the example of Christ. Phil. 2:5.
4. Strengthened by the life of Christ. Phil. 4:13.
5. Studying the wonders of Christ. Phil. 3:8.
6. Rejoicing in the fellowship of Christ. Phil. 4:4.
7. Going into the presence of Christ. Phil. 1:23.

Such is Christian life. Its beginning, middle, end, is Christ.
It is from Him, for Him, like Him, through Him, to Him.

—E. P. Gardner.

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A BIBLE STUDY ON STANDING.

- I. Standing of man before God apart from Christ.
 1. Past
Gen. 1:26-27. Created in image of God.
Rom. 5:12. Sin entered, and death by sin.
 2. Present
Rom. 3:9. All under sin.
Rom. 3:10-12. None righteous.
Rom. 3:19. Judgment resting on all.
Gal. 3:10. All under curse.
 3. Future
Rev. 21:18. And unbelieving shall have their part
in lake that burneth forever.
Jno. 3:36. Wrath abideth.
- II. Standing of man before God united with Christ.
 1. Past
Eph. 1:11. Predestined according to His purpose.
 2. Present
Heb. 10:14. Perfected forever.
2 Cor. 5:21. Righteous.
Rom. 8:1. No condemnation.
Gal 3:13. Redeemed from curse.
 3. Future
Jno. 14:3. Forever with Him.
Rom. 8:17. Heirs of God.

—R. S. Beal.

SALVATION.

“Salvation is one of the most comprehensive words in the Bible. It commences with the Genesis of God’s grace and ends with the Revelation of His glory.”

1. The Rock of Salvation tells of its reliable foundation (Deut. 32:15; 2 Sam. 22:47).
2. The Tower of Salvation provides safe protection (2 Sam. 22:51).
3. The Horn of Salvation proclaims its strength (Ps. 18:2; Luke 1:69).
4. The Joy of Salvation sings of its gladness (Ps. 51:12).
5. The Cup of Salvation tells of its contents (Ps. 116:13).
6. The Wells of Salvation assure us of God’s supply (Isa. 12:3).
7. The Strength of Salvation denotes its ability (Isa. 33:6).
8. The Garments of Salvation indicate its graces (Isa. 61:19).
9. The Chariots of Salvation speak of its attendance (Heb. 3:8).

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10. The Knowledge of Salvation initiates us into its blessing (Luke 1:77).

11. The Word of Salvation brings love's promises (Acts 13:26).

12. The Way of Salvation points to the Savior who saves (Acts 16:17).

13. The Gospel of Salvation gives the message of our testimony (Eph. 1:13).

14. The Author of Salvation brings on eternalness of blessing (Heb. 5:9).

15. The Captain of Salvation leads His followers to victory (Heb. 2:10).

16. The Helmet of Salvation gives us gracious protection (Eph. 6:17).

17. The Hope of Salvation opens up a glorious future (1 Thess. 5:8).

18. The Heirs of Salvation find unceasing attention (Heb. 1:14).

19. The Day of Salvation demands a present service (2 Cor. 6:2).

—F. E. Marsh.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

HYPOCRISY AND SINCERITY.

Matthew 6:1-18. June 2, 1912.

Golden Text, Matthew 6:1.

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YPOCRISY gets, and doubtless deserves, more of the world's scorn than any other sin. The most scorching words our Savior ever addressed to men were delivered to hypocrites (Matt. 23). The temptation to hypocrisy is more common than many think, and consequently our Lord's "Take heed," was not out of place when spoken

to His own disciples.

1: Worthless "Righteousness" (vs. 1). "Take heed that ye do not your righteousness (R. V.) before men, **to be seen of them.**" Some one has truly said, "We may be seen to do good, but not do good to be seen." Religious acts which are done for the praise of men are not rewarded by our heavenly Father. Hence, we infer that He regards them as **worthless.** A vast amount of energy is wasted in Christendom, for the very reason that it is expended with this false and dishonorable motive, and multitudes are doomed to disappointment in the day when Christ shall come bringing His reward with Him (Rev. 22:12; 1 Cor. 3:12-15).

2. How to Give, and How Not to Give (vs. 2-4). The way NOT to give alms is made very plain by the Savior. Do not give in such a way that it is evident you are buying the praise of your fellow men, or putting your generosity and kindness of heart on exhibition. Ostentatious giving is one of the most flagrant violations of our Savior's word today as well as twenty centuries ago. In these days of large fortunes the temptation is strong to sound the trumpet of publicity when a gift is made to missions or charity. But the temptation is not confined to the rich by any means. The self-life is strong in all men. It is so easy to give in expectancy of present reward at the hands of our neighbors, and so hard to do good with an eye **single to the glory of God** (Matt. 6:22; Rom. 14:8).

The alms giving with which the Father is pleased must be **in secret.** Unlike men, He seeth in secret (Heb. 4:13). It is

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perfectly right to crave His notice and approval when we give, and we may be sure His eye is ever upon us in all that we do. If we give seeking men's admiration, we get it, and that is the sum of all our reward for the alms; but if we give seeking God's smile, we get that and the bright reward which fadeth not away in all eternity. This is the reward worth seeking and worth having (Acts 20:35; 2 Cor. 9:6; Acts 10:1-4; Heb. 11:6, 26).

3. **How to Pray and How Not to Pray** (vs. 5-15). It is what you **are** that counts when you pray. Therefore, **be** not as the hypocrites. The sanctimonious mouthings of a hypocrite at prayer (?) are an insult to God. Nothing is quite so contemptible as to engage in public prayer, making a pretense of real devotion, while in reality the heart is engaged in the worship of self. Men may be deceived and reward the pious fraud with honeyed words, but God is not mocked and some day will expose all such religious imposters (Gal. 6:7).

If the heart is right we will love rather to pray in secret, satisfied in knowing that the Father is near, and pleased that the closed door shuts out the world. We will not indulge in vain repetitions, counting upon many words to gain our point with the Father, but will in believing earnestness pour the heart's inmost desires into that sympathizing ear, and cast all our burden upon Him. The mysteries of the prayer life will vanish when the prayer spirit comes upon us. When we are genuinely impressed by our needs, and genuinely in love with Him, and genuinely confident that He will supply all our need according to His riches in glory by Christ Jesus, we will not trouble ourselves about the method of praying. We will just pray, or rather, His Spirit will make intercession for us (Rom. 8:26).

Jesus gave to His Jewish disciples a prayer pattern for their private devotions. Nowhere in the Word is it indicated that this prayer was given as a form to be used in the public worship of ritualistic churches. But, strange to say, it is thus used with many vain repetitions, which He expressly forbade. The prayer was given on legal ground, as will be seen in verses 12, 14 and 15. Under grace the teaching of divine forgiveness for the believer is entirely different (See Eph. 4:32 and 1 John 1:9). But there are, nevertheless, many important prayer principles enunciated in these words of the Lord which hold good in all dispensations among the children of God. We must come to God as to a **Father** (vs. 9); and as **Our Father**, recognizing the brotherhood of all believers in Him; and with due reverence of His name. We should desire most earnestly the day of Christ's universal dominion which will be ushered in when He comes again (vs. 10). We should, as needy children, bring to Him our petitions for daily wants, bread for the body and bread for the soul (vs. 11). And we should be ever ready to confess our sins and receive His forgiveness. But Christ later in His min-

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istry added one principle of tremendous importance to believers in this day of grace, which is, that every petition to the Father should be **in His name** (John 14:13; 16:24, 26).

4. **How to Fast, and How Not to Fast** (vs. 16-18). As in alms-giving and prayer, fasting should not be made an empty form and a parading of good works before men. We should be distinctively careful to appear not unto men to fast, but unto the Father (vs. 18). Instead of seeking a **reputation** for piety, let us seek **real piety** which is before our Father in secret. Mere formal fasting is injurious rather than helpful, but let it be said here that God would be glorified if Christians would fast more by reason of an intense passion for souls such as Paul felt in His heart towards his Jewish brethren (Rom. 9:1-3).

Thought Producers.

Verses 1-4. How is man warned not to do his alms? For the purpose that they might be seen of man. If done in this way what is the result? No reward from God, but simply a present reward which is glory from man. How should all of a Christian's deeds be done? As to the Lord (Col. 3:22, 23; Eph. 6:5, 6; 2 Cor. 4:5). What is the result for such service? A future as well as a present reward (1 Cor. 15:5-8; Col. 3:24).

Verses 5-8. In prayers as well as in alms-giving where do those who desire to be seen of men obtain their reward? From man. But what should be the characteristics of a Christian's prayer as shown in these verses? (1) It should be in secret for it is to God not man (Psa. 5:2; Phil. 4:6, 7), (2) it should be to the point and not made up of meaningless words and terms (1 Kings 18:26-39), (3) it should be with the acknowledgment of the supremacy and tender care of God to us as his children (1 John 5:14; 1 Pet. 5:7).

Verses 9-11. What does this prayer teach us? That true prayer (1) is offered in the spirit of worship (Psa. 66:17), (2) puts the interest of God's work before merely personal interest for we are his workmanship (Eph. 2:10), (3) accepts beforehand the Father's will (Luke 22:42), (4) and petitions for the needs of today and leaves the future to the Father's care for our prayers should be without ceasing (Rom. 12, 12; 1 Thess. 5:17).

Verses 12-15. Is this prayer a form or simply a model for the believer in this dispensation? Simply a model and not to be used by us in its exact wording for (1) it is not a prayer in the name of Christ (John 14:13, 14; 16:24), (2) it makes divine forgiveness dependent upon human forgiveness, as it must under the law, but grace reverses this (Eph. 4:32), (3) it calls upon the saved man to ask for forgiveness whereas we are only called upon to confess (1 John 1:9).

GRACE AND TRUTH.

Golden Text Illuminated.

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1).

In the olden times even the best rooms were usually of bare brick or stone, damp, and mouldy, but over these in great houses when the family was resident, were hung up arras or hangings of rich materials, between which and the walls persons might conceal themselves, so that literally walls had ears. It is to be feared that many a brave show of godliness is but an arras to conceal rank hypocrisy; and this accounts for some men's religion being but occasional, since it is folded up or exposed to view as need may demand. Is there no room for conscience to pry between thy feigned profession and thy real ungodliness, and bear witness against thee? Remember if conscience do it not, certainly "the watcher and the Holy One" will make a thorough search within thee. —Spurgeon.

HEARING AND DOING.

Luke 6:39-49. June 9, 1912.

Golden Text, James 1:22.

SATAN is a great deceiver, but not as great as one ever present with us, the old nature, properly called, self (Jer. 17:9; Jas. 1:22). Self-deception is to be feared above all, because most frequent and most subtle. The words of Jesus in our lesson should lead to an examination of our own hearts to see what self-deception may have taken us as a deceitful snare.

I. The Curse of Blind Leadership (vs. 39-42). The two questions in verse 39 are answered by Matt. 15:14, the words of Jesus on another occasion. He plainly called the pharisees "blind guides" and declared they made their disciples two-fold more the children of hell than themselves (Matt. 23:16). How terrible, then, must be the curse of blind leadership (Jer. 5:30, 31).

Blind guides are those who think they have gone beyond the knowledge of their Master, and have risen above Him in wisdom. We see evidence of this blindness in the higher critics of today who claim new light which gives them more than their Lord's revelation through His apostles. They are not **true disciples**, for if they were they would be even as their Master (vs. 40). They would see in Jesus not human imperfection, but divine perfection. They would be satisfied not to think above what is written (1 Cor. 4:6), unwilling to depart in the least from either the written word or the living Word.

These blind leaders ought first of all to attend to their own

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blindness before endeavoring to guide others (vs. 42). They cannot help their brethren until they first have been helped. God had to bless Abraham before he could become a blessing to others (Gen. 12:2). David needed the restoration of the joy of salvation before he could teach transgressors the way of the Lord (Psa. 51:12, 13).

2. **How a Tree is Known** (vs. 43-45). Three statements concerning fruit-bearing are worthy of careful notice. (1) **A good tree bringeth not forth corrupt fruit** (vs. 43). "Whosoever is born of God doth not commit sin" (1 John 3:9). Evil deeds are not the product of the new life, begotten of the Holy Spirit. We who have sprung from incorruptible seed (1 Pet. 1:23), should walk in newness of life, and should NOT manifest the crookedness of the world (1 Jno. 1:6; Eph. 5:8, 11). (2) **Neither doth a corrupt tree bring forth good fruit** (vs. 43). The Savior spoke these words because He knew what was in man, who is by nature a corrupt tree (John 2:25). Unregenerate man is absolutely incapable of bearing fruit pleasing to God (Rom. 7:18; Rom. 8:7, 8; Phil 3:3; Heb. 11:6). (3) **Every tree is known by his own fruit** (vs. 44, 45). It is not a man's verbal profession that makes him known, but his actions, which are related to the heart as is the fruit to the life of the tree. Jesus said, "If a man love me, he will keep my words," and, "He that loveth me not keepeth not my sayings" (John 14:23, 24). A life true to Him is the best testimony that we are born of the incorruptible seed (Jas. 1:26, 27; 2:18; 1 John 2:3-6; 3:18).

3. **The Two Builders** (vs. 46-49). Christ does not want to be called, Lord, Lord, and then have His lordship denied by disobedience. If He is indeed our Lord and Master we should yield the whole life to His control, without any reservation for self or the devil. There are two classes among those who profess to know and love Him. Jesus describes both classes, likening them to two men who were builders, one wise, and one foolish. To which class do we belong?

The wise builder. This man first of all sought the right foundation—the rock. He then built his structure upon that foundation and it withstood in the day when the floods brake upon it. Those who are both **hearers and doers** are like unto this builder. They have heard the word not merely with their ears, but have received it into their hearts by faith, thus choosing for their foundation the Rock, Christ Jesus. Their whole life is built upon Him, and in the day of judgment it will stand (1 Cor. 3:11-14).

The Foolish Builder. This man built an house upon the earth, so that it fell when the flood was high, being without a secure foundation. Like unto him are those whose hearing of the word is only superficial, their subsequent failure to keep the sayings proving that their profession of Christ was empty

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and vain. Their whole life is built, not upon the rock, Christ Jesus, but upon earthy man (1 Cor. 15:47), and their self-confidence in the day of judgment proves to be no foundation at all. Our Savior used strong language to show that men should be doers of the word as well as hearers. We must prove our faith in Him by our deeds rather than by our words (Eph. 2:10; Acts 9:36; Tit. 2:14; 2 Tim. 3:17; Tit. 3:8, 14; Col. 1:10; Heb. 10:24).

Thought Producers.

Verse 39. What kind of leaders were the leaders of the Israelites? Blind leaders (Isa. 56:10; Matt. 23:16-26). What kind of people were they leading? Blind people (Rom. 2:17-29; Matt. 23:27). What was the result with them as it must needs be to all who try such experiments? They fell together (Isa. 9:16; Jer. 6:15; 8:12; 14:15, 16; Micah 3:6, 7; Matt. 23:33).

Verse 40. What is the position of the disciple as compared to his Master? He is not above his Master. But what about the disciple when he is perfected? He is like his master whether that master be Christ (1 John 5:17) or Satan (Matt. 23:15).

Verses 41, 42. What do these verses teach us? That a blind man cannot hope to bring sight to a blind man. Who alone is it that can see? The man to whom Christ has brought light (John 8:12). How is this sight made strongest? By looking only to Jesus (Matt. 6:22; 1 Cor. 2:9-14). Is the one who is thus enlightened able to bring sight to the blind? Yes, as God works through him (John 6:44; 15:4, 5).

Verses 43-46. How alone can man judge man? By his fruits (Matt. 7:20). What two classes of fruits are there? Good, coming from the good treasure of a good man's heart (Phil. 1:11; Gal. 5:22-26), and evil, coming from the evil treasure of an evil man's heart (Gal. 5:19-21). Why may we judge man by his fruits? Because the mouth speaketh from the abundance of the heart. How does God judge? By looking on the heart (1 Sam. 16:17).

Verses 47-49. Who is the rock and foundation upon which everyone who has heeded the words of Christ is building? Christ (1 John 5:24; 1 Cor. 10:4; 3:11). What is certain for the man who is building upon this foundation? That he shall stand although his works may fall (1 Cor. 3:12-15). But what is in store for the man who has not heeded God's word and hence is not building upon this foundation? The fall of both himself and his works (Luke 12:15-21; John 3:18, 36).

Golden Text Illuminated.

"Be ye doers of the word and not hearers only, deluding yourselves" (James 1:22).

One of our party greatly needed some elder-flower water for her face upon which the sun was working great mischief. It was in the Italian town of Varallo, and not a word of Italian

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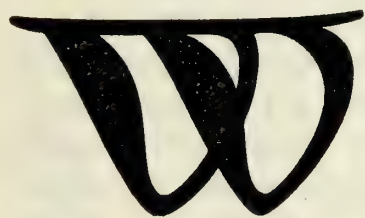
did I know. I entered the chemist's shop and surveyed his drawers and bottles, but the result was **nil**. Bright thought, I would go down by the river, and walk until I could gather a bunch of elder-flowers, for the tree was then in bloom. Happily the search was successful: the flowers were exhibited to the druggist, and the extract was procured. When you cannot tell in so many words what the true religion is, exhibit it by your actions. Show by your life what grace can do. There is no language in the world so eloquent as a holy life. Men may doubt what you say, but they will believe what you do.

—Spurgeon.

CHRIST'S WITNESS TO JOHN THE BAPTIST.

Matt. 11:2-19. June 16, 1912.

Golden Text, Luke 7:28.



We should not so earnestly and persistently seek the approval of men as do the blinded multitudes. How much better in the day of Christ's manifestations in glory (Col. 3:4) to receive such public acknowledgment from the lips of Jesus as He gave John the Baptist. Some day He

will confess with joy all of His faithful disciples, not only before man, but before the Father and the holy angels (Matt. 10:32).

1. The Proof of the Messiah (vs. 2-6). The miracles of Jesus were not performed to satisfy the curiosity of the crowds that followed Him, nor were they merely the result of His sympathy for the suffering. They were the credentials He produced as the Messiah of Israel. So when John, who was in prison, sent his two questioners to Jesus (for even great prophets are human and sometimes beset with doubts and enquiries), they came back to him with a report of the marvelous things Christ was saying and doing. The prophets had foretold long before the healing that should come through the Messiah to the blind, the lame, the afflicted, and the poor (Isa. 35:4-6; 42:6, 7; 61:1, 2). The many prophecies fulfilled in the life of Jesus furnished abundant proof that He was God's Son and the Christ; but still He was rejected with such bitterness of spirit that there was no doubt it was the fruit of real hatred for God Himself. Those who reject Jesus today and will not have Him for their Savior, sin against light so effulgent and clear that there is no excuse. Blessed is he who shall not be offended in Him (vs. 6).

2. The Witness to John (vs. 7-15). We come now upon a most striking sketch of a most unique character. Would to God there were more like John the Baptist in these dark days

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of apostasy, more who could be indifferent to the smile or frown of this world. John was not a "reed shaken with the wind," nor should we be tossed to and fro by "every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). John was not clothed in soft raiment. Those elegantly arrayed were in king's houses, while John languished in the king's prison, brought there through poverty and many hardships by reason of loyalty to his mission. We, too, should be more like him, and like our Master who had no place to lay His head, for the servant is not above His Lord (Heb. 13:13). John was a prophet and more than a prophet, the special herald of the King of glory. Any position in the service of Christ is honorable. It is better to be an ambassador of heaven than the representative of any earthly kingdom or nation, and such are we who believe in Jesus and serve Him (2 Cor. 5:20). And Jesus, while speaking so highly of John, took occasion to magnify the position of the very least of the subjects of that kingdom of which John was the forerunner. Morally none could be greater than John, but those who enter into the kingdom of Christ when He shall set it up in all its splendor of righteousness and equity upon the earth are given privileges far exceeding those enjoyed by John, the herald (Isa. 11:1-9).

"The kingdom of heaven suffereth violence" (vs. 12). The forerunner of the king suffered violence in his imprisonment and death. The King suffered greater violence in His sufferings and death at the hands of wicked men. Thus the world rejected the kingdom instead of receiving it. Had they been believing and penitent the coming of John would have been the advent of Elijah in fulfillment of the word of Malachi (Mal. 4:5), and the appearance of Christ would have meant the establishment of the kingdom upon earth in fullness of power and glory.

3. The Portrait of a Generation (vs. 16-19). In a few striking words Jesus faithfully portrayed the men of His generation, and ours as well. They were exceedingly childish in their reception of John and Himself. The one they hated because of his life of separation, and the other they utterly rejected because He mingled as a Friend with publicans and sinners. They could not possibly be suited by either, because the carnal mind is enmity against God (Rom. 8:7). Our own age is just as fickle and selfish in its demands. Whoever does not dance to its music and mourn with its wailing is cast off, and yet the spirit of the age claims to be the spirit of liberality. How foolish for men thus to hurl themselves to death against the immutable decrees of God, but the Master's portrait of them has caught them in that very act.

Thought Producers.

Verses 2, 3. When John wants to know concerning Jesus what does he do? He sends to Jesus. When a Christian has

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questions that he wants settled to whom should he go? God (James 1:5).

Verses 4, 5. How does Christ testify to John of Himself? By His works which had been before prophesied of Him. Besides the word and the Holy Spirit what should be testifying of Christ in the world today? The works of His followers (Matt. 5:16).

Verse 6. To whom is Christ an offense? The Jew (Isa. 8:14), and to all the disobedient (1 Pet. 2:8). And what about those who believe? Rom. 9:33.

Verses 7-10. What did the people go out in the wilderness to see? Not a reed, for God's servants are not reeds shaken by the wind (2 Cor. 1:17, 18; Eph. 4:14; James 1:6), not a man clothed in soft raiment for God's servants are not found so (2 Cor. 11:27; 1 Cor. 4:11), but a prophet and more because he was preparing the way for the Lord (Isa. 40:3; Mal. 3:1).

Verse 12. Who first preached the kingdom as at hand? John (Matt. 3:1, 2). Who next? Christ (Matt. 4:23). How did both John and Christ fare? They suffered violence (Mark 6:14-28; Matt. 26:47; 27:34). In what other way did the kingdom suffer violence? In that those who would enter it must press in on account of the Scribes and the Pharisees (Luke 16:14-16; Matt. 23:13).

Verse 14. Who must come before the kingdom is set up? Elias (Mal. 4:5; Matt. 17:11). Upon what condition would John have been this Elias? If he had been received by the Jews. But did they receive him? Matt. 17:12, 13. Then what are John's words about himself concerning this matter? John 1:21.

Golden Text Illuminated.

"Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he" (Luke 7:28).

The requirement for entrance into the kingdom of God is, "Ye must be born anew." And the very fact that one is born anew insures for him a glorious state. Christ gives us a glimpse of it when he said that "Among them that are born of women there is not a greater prophet than John the Baptist, but he that is least in the kingdom of God is greater than he." The Savior refers to the time when he shall reign and the whole earth shall obey his voice. And in this blessed kingdom our state shall be like unto the King's. And so He says the least in the kingdom of God shall be greater than he that is born of woman.

GRACE AND TRUTH.

THE PENITENT WOMAN.

Luke 7:36-50. June 23, 1912.

Golden Text, 1 Tim. 1:16.

F

RIEND of publicans and sinners" was the title Jesus earned in His life on earth, His death upon the cross, His resurrection and ascension to the seat of intercession. His true love for sinners made heaven's halo the circlet of every deed, and bathed in radiant splendor the cross, which might otherwise have been but the bloody gibbet of a criminal.

1. **Christ, the Attraction of Sinners** (vs. 36-38). Simon, the Pharisee desired that Jesus might dine at his house, but certainly it was not the desire of love or even friendly interest, for he withheld from the Savior the common acts of hospitality (vs. 44-45). His interest in Christ was merely that of a critic. He felt no need of Jesus, for he was righteous in his own eyes.

But there was one that day whose desire to be near Jesus came from the heart. A sinful, fallen woman sought Him out and with her tribute of ointment, tears and kisses proved the sincerity of her confidence and love. Jesus, the real Jesus of the changeless gospel, is all the sinner needs. He is the hope of the fallen, the all sufficient Savior of the helpless.

When all self-righteousness is gone, then the guilty sinner knows the best place for him is at Jesus' feet. Would you ask why? You may read the answer in the very purpose of His coming from heaven to earth to suffer and die (Luke 19:10; 1 Tim. 1:15; Jno. 3:17).

2. **The Critic and the Penitent** (vs. 39:46). The critical Simon was a sinner, blind to his sin, and blind to his blindness. The woman was a sinner conscious of her vileness, coming to Jesus for the cleansing of forgiveness through His blood (Eph. 1:7). Simon denied Jesus not only love but courtesy, because of his unbelief (vs. 39). Consequently Jesus could do nothing further than to administer a rebuke for his folly. The sinner gave no place to doubts and questions, but flung herself in loving trust at His feet. For her, Jesus had a word of peace and cheer.

The Pharisee in the presence of Christ illustrates the unprofitableness (Luke 16:15; Isa. 64:6; Job. 9:30, 31; Isa 57:12). The woman in her posture of humility and gratitude illustrates the blessedness of those to whom the Lord will not impute iniquity (Psa. 32:1, 2; Rom. 4:5, 8).

3. **Forgiveness and Love** (vs. 47-50). The sinner was not forgiven because she loved much. She loved much because her sins, **which were many**, were all forgiven. She was the debtor who owed five hundred shillings. In dismissing her, Jesus said: "Thy faith **hath** saved thee." She had come to Him in faith

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and he had not cast her out laden with guilt and sin (John 3:37). Therefore, she loved Him with love demanding expression and finding it in the flow of tears, the gift of ointments and kisses bestowed upon His feet.

There are many good reasons for loving Christ. He should be loved because of what He is. But after all it is the forgiveness of our sins which touches the heart most deeply. When we consider what our forgiveness cost Him, the very thought begets love unexpressible. See Song Sol. 5:16; 2 Cor. 5:14, 15; 1 Pet. 1:8; Isa. 38:17.

Thought Producers.

Verse 36. What did the Pharisee desire Jesus to do? To eat with him. Would Jesus have his followers to associate thus with unbelievers? 1 Cor. 9:19-22. But would He have them yoke themselves with unbelievers? 2 Cor. 6:14-17.

Verse 37. What was the difference between the Pharisee and this woman? The Pharisee was outwardly righteous and a sinner at heart (Matt. 23:25-28), while the woman was known to be a sinner both outwardly and at heart. What does the woman do? She first finds out where Jesus is and then comes to Him. What must every sinner do who would obtain life? He must first know the way (Rom. 10:14; John 14:6), and then accept it (John 5:24; 3:16).

Verse 38. How did the woman come to Jesus? In humility and weeping. How must everyone come who comes? In humility and weeping realizing that he is a lost sinner and that God is able and willing to save him (Rom. 3:23; John 3:18; 3:16).

Verse 39. What did the Pharisee say within himself? What did he fail to realize? That he himself was a sinner and that Christ came to call sinners and not the self-righteous such as he (Matt. 9:13). Why cannot God call the self-righteous? Rom. 10:3.

Verses 44-50. How does Christ justify this woman in the sight of the Pharisee? By pointing out to him her works. How alone can a believer ever be justified in the sight of an unregenerated man? By works (James 2:18). But when Christ wants to send the woman away in peace to what does he point? Her faith (vs. 50). Why? Because it is faith that brings justification before God and peace to the believer's heart (Eph. 2:8, 9; Titus 3:5; Rom. 5:1).

Golden Text Illuminated.

Faithful is the saying and worthy of all acceptance, that Christ Jesus came in to the world to save sinners.

In the French revolution, a young man was condemned to the guillotine, and shut up in one of the prisons. He was greatly loved by many, but there was one who loved him more than all put together. How know we this? It was his own

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father, and the love he bore his son was proved in this way: When the lists were called, the father, whose name was exactly the same as the son's, answered to the name, and the father rode in the gloomy tumbril out to the place of execution, and his head rolled beneath the axe instead of his son's, a victim to mighty love. See here an image of the love of Christ for sinners. Thus Jesus died for the ungodly.

"This is a **faithful saying and worthy of all acceptance**, that **Christ Jesus** came into the world to **save sinners.**"

REVIEW.

Golden Text, Matt. 5:17. June 30, 1912.

List of the Lessons.

- Lesson 1. April 7, 1912, The Appearance of the Risen Lord, 1 Cor. 15:1-11. Golden Text, Acts 2:32.
- Lesson 2. April 14, 1912, The Use of the Sabbath, Mark 2:23; 3:6. Golden Text, Mark 2:27.
- Lesson 3. April 21, 1912, The Appointment of the Twelve, Mark 3:7-19; Matt. 5:13-16. Golden Text, Jno. 15:16.
- Lesson 4. April 28, 1912, The Beatitudes, Matt. 5:1-12. Golden Text, Matt. 5:8.
- Lesson 5. May 5, 1912, Poverty and Riches, Luke 6:20-26; 16:19-31. Golden Text, Luke 12:15.
- Lesson 6. May 12, 1912, The Law of Love, Luke 6:27-38; Rom. 13:8-10. Golden Text, Rom. 13:9.
- Lesson 7. May 19, 1912, The Old Law and the New Life, Matt. 5:17-26. Golden Text, Rom. 13:8.
- Lesson 8. May 26, 1912, Truthfulness, Matt. 5:33-37; Jas. 3:1-12. Golden Text, Eph. 4:25.
- Lesson 9. June 2, 1912, Hypocrisy and Sincerity, Matt. 6:1-18. Golden Text, Matt. 6:1.
- Lesson 10. June 9, 1912, Hearing and Doing, Luke 6:39-49. Golden Text, Jas. 1:22.
- Lesson 11. June 16, 1912, Christ's Witness to John the Baptist, Matt. 11:2-19. Golden Text, Luke 7:28.
- Lesson 12. June 23, 1912, The Penitent Woman, Luke 7:36-50. Golden Text, 1 Tim. 1:15.

"Christ came not to destroy but to fulfill" (Matt. 5:17).

While the law demanded a perfect and holy life, the only one that could meet the requirements was Christ. And for this very purpose He came. And in fulfilling the law and meeting its requirements, the way was made whereby man could meet the demands in Christ as his substitute.

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done, but according to his mercy
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regeneration, and renewing of
the Holy Ghost.

TITUS 3:5

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particular attention
to the new Booklet
work. See page 353

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But Christ

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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”
—Spurgeon.

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for

JULY

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1912

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—G. C. Morgan.

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Rev. Urban V. Sillaway
Rev. Paul Weber
Rev. Orson Jones
Rev. F. W. Farr



Nothing is loss, or waste, that can mirror
the excellencies of the Pre-eminent Christ.

W. A. Crouch.

Grace and Truth

EDITORIAL

What God Hath Wrought

IN September of 1910 the first issue of "Grace and Truth" went forth from the press, declaring its message of confidence in the word of God and earnestly contending for the faith once for all delivered unto the saints. The magazine was put on foot in the face of opposition and outspoken scorn on the part of enemies and in spite of contrary advice from those who were at heart friendly. But the editors of "Grace and Truth" continued in their purpose, ignoring the obstacles thrown in their way because they had sought the leading of God and because they believed that God himself was the instigator of the "Grace and Truth" project.

It was a venture of faith. At the very outset it was known that the income from subscriptions could not nearly cover the expense, hence prayer was daily offered to God for gifts of money to carry on His work. He heard the prayer and the money came. But bye and bye the testing time came also. The treasury was empty. The subscriptions and donations had failed to cover the expenses by nearly five hundred dollars. The editors met in special meetings to beseech God to move upon His children to maintain the blessed work of sending forth the printed testimony with their gifts of

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money. But still it was the Father's will to test His own. Finally, one number (February, 1912) was omitted. Surely the furnace was heated to seven times its wonted hotness, but praise God, one like unto the Son of Man was there. With faith undaunted by the seeming deafness of God, the "Grace and Truth" workers proceeded to prepare the March number of the magazine. Unceasing prayer was offered. Daily God gave the assurance that in His good time the work would be free from the incubus of its debt. As this issue of "Grace and Truth" goes to press we give praise unto our God for a clean balance sheet. We are out of "the red." God has answered prayer! The debt is paid. Hallelujah.

But the future and its work are before us. The terrific flood of literature being sent forth by those who teach Christ-denying heresy demands greater activity from us who believe in the blood atonement and love His appearing. God has laid it upon the hearts of the Grace and Truth workers to prepare a series of gospel booklets to be known as the "Grace and Truth Booklets." Each gospel messenger is to contain one of the splendid articles in the back numbers of "Grace and Truth." They are to receive free distribution. To carry on this work we again look to our Lord for guidance and means. We ask our readers to fill out the voting blank which appears on the back page and send to the editor.

We thank God for His mercies of the past.

We implore Him to lead into larger service in the future. We look to our readers to unite with the editors at this time in a special prayer for an outpouring of God's blessing upon the magazine and booklet work of Grace and Truth.

The Drift

ONE of the most popular teachings of the day is the fallacy that the world is growing better. It is accepted on every side and the man who is so "off color" as to believe that the drift of the age could be downward is quickly dubbed "pessimist."

The only true settlement of such a question must be on the basis of the statements of the word of God.

Then let us to the word and to the testimony.

2 Timothy 3:1 starts with these two words: "This know." If the Lord had expected His children to be in doubt on the momentous things of which He speaks in the next few verses He would have said, "This guess," or "This hope," or "This presume," but none of these things does he say. His words ring clear, "This know." What, then, are we to know? We are not left in doubt. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters proud, blasphemers, disobedient to parents, unthankful, unholy." To these words agrees the testimony of 2 Tim. 3:13: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Is it not strange that any one could go astray on the truth of the downward drift of the world when the Bible is so plain.

Beside this, hear the words of the Lord Himself in Matt. 24:37: "But as the days of Noe were, so shall also the coming the Son of Man be." It is impressive that in 1 Tim. 4:1 the writer feels so keenly on this subject that he says emphatically, "The spirit speaketh ex-

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pressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."

In the light of these plain passages we ask the question, "Where did the idea that the world is getting better come from?" The answer is inevitable. Inasmuch as the world-getting-better teaching is in opposition to the unquestioned assertions of the Bible, we are compelled to say its origin is satanic!

In order to lull the world into a feeling of security the arch enemy preaches two doctrines, he declares that there is something good in all men after all and gets them to lean on this fictitious "Something good" for salvation; he declares the world is growing better and gets men to fix their eyes on this fictitious hope instead of looking for that Blessed Hope—the Lord's return!

There is no remedy for the frightful condition of the age but our Lord's coming back! There is nothing that can put a stop to the rising tide of iniquity but the glorious appearing of Him who is victor over sin and death and whose right it is to reign!

Lord Jesus, come.

New Thought

THE department stores of our great cities and the booksellers of the land are reporting tremendous sales in the writings of a man named Ralph Waldo Trine. His books have high-sounding titles such as "In Tune With the Infinite," "What All the World's A-Seeking" and "The Greatest Thing Ever Known," but in spite of the fact that they carry a flag of peace

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they are pirates on the sea of truth! Their flag should bear the skull and cross bones. To imbibe at the spring from which Trine is drinking is to spurn the water of life in order to drink the water of death. Trine is a capital propagandist of the teaching which is called by its followers "New Thought," but which in fact is just as old as all of the rest of the devil's lies. To call his writings bosh, twaddle and rubbish would be true as far as it went, but does not tell all of the truth. The writings of Ralph Waldo Trine and of all new thought enthusiasts are from the standpoint of the word of God naught but soul-destroying blasphemies, satanic in origin and hell-doomed in destiny!

One extract from Trine's writings will be sufficient to brand him as an ambassador of the adversary.

Simply drawing the mantle of your own thoughts about you and realizing that there and everywhere the Spirit of Infinite Life, Love, Wisdom, Peace, Power, and Plenty is guiding, keeping, protecting, leading, you. **THIS IT IS TO FIND THE CHRIST WITHIN. THIS IS THE NEW BIRTH, THE SECOND BIRTH.** This is it to be **saved unto life eternal.**

Rarely has there been put into print such a cunning, crafty, juggling piece of satanic chicanery; rarely is the unsheathed dagger of soul condemning error so perfectly veiled; rarely is the artfulness and subtilty of the evil one more fully revealed; rarely do we find a more straightforward contradiction of the word of God than is set forth in this brief quotation.

Trine plainly says that the new birth is *finding Christ within* whereas Christ just as plainly says "*Ye must be born from above.*"

Trine plainly says that drawing your own thoughts

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about you is to be saved unto life eternal, whereas the word of God has but one prescription for eternal life,—“Believe on the Lord Jesus Christ and thou shalt be saved” for “there is none other name under heaven whereby we must be saved.” Where is the man who dare rest his hope on such a broken reed as his “own thoughts” when God hath said, “My thoughts are not your thoughts, . . . for as the heavens are higher than the earth so are . . . my thoughts than your thoughts.”

May the Holy Spirit deliver us from man’s “new thought” which in reality is the devil’s old thought, and in loving kindness lead us into the blessings of God’s thought, which shall be the unfading truth of an endless eternity.

*Who Looked for Him**

THIRTY years ago God was sending Dwight L. Moody up and down the earth with a message to sinners who were wandering from the face of the God of all grace. It was a power-filled message. It was a glorious message. It was an exceeding plain message. It was a love message. The grace of God was in it and the heart of the man was in it and thousands cried out,

* This series of editorials was started in the March number of Grace and Truth. From time to time quotations will be given from the writings of some man of God who was looking for the pre-millennial coming of the Lord. Those quoted thus far are Dean Alford, A. J. Gordan, and Chas. H. Spurgeon.

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“What shall we do to be saved.” Moody was a God-sent leader of men; he was taught by the Spirit, he was a mighty preacher, a gifted soul-winner, a student of the word of God, and the founder of two great schools.

What was this man’s attitude toward the second coming of our Lord Jesus Christ? What did he teach on this blessed theme which has been so pitiably abused in current post-millennial vagaries? Was he in harmony with God’s word or was he in harmony with the popular dictum?

Let him answer for himself.

Some people say, “I believe Christ will come on the other side of the millennium.”

Where do they get it? I can’t find it! The word of God nowhere tells us to watch and wait for signs of the coming of the millennium (such as the return of the Jews), but for the coming of the Lord.

At one time I thought the world would grow better and better until Christ could stay away no longer; but in studying the Bible I don’t find any place where God says so, or that Christ is to have a spiritual reign on earth of a thousand years. I find that **the world is to grow worse and worse** and that at length there is going to be a separation. The Church is to be translated out of the world. We are **not** to wait for the great white throne judgment, but the glorified church is set on the throne with Christ, to help to judge the world.


Now, some think this is a new and strange doctrine and that they who preach it are speckled birds. But let me say that many spiritual men in the pulpits of Great Britain, as well as this country, are firm in this faith.

Yes, it is true that many men of spiritual power have believed and taught this truth and we are glad that Moody is numbered among them.

May our God rouse men to an apprehension of this

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blessed hope and graciously bestow courage upon them to declare the whole truth with boldness. But to stand firmly for the pre-millennial coming of the Lord is to part company forever with popular approval. Hence the need of the hour is preachers who will not sacrifice the plain statements of God's word on the altar of popularity.

 Casting all your care on Him for He careth
for you. 1 Pet. 5:7.

The Atonement—It's Results

By R. L. Davidson

SEDALIA, MO.

THROUGH the atonement of Christ, reconciliation, perfect and complete, has been provided, between God and all the world.

“Having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth or things in heaven” (Col. 1:20). Christ died for all; the ransom price was paid for all; peace was made for all; Mercy may be preached to all. Christ, on the cross, settled potentially the sin account of all men. In His death, so far as the ground of forgiveness is concerned, the work is complete, and all men have to do is to appropriate by faith the forgiveness already potentially theirs.

Potentially means that the forgiveness is there for them. It is as if a man deposited five hundred dollars in the bank to my account. Potentially it is mine, but before I actually possess it I must go to the bank and draw it out. There is forgiveness for every one on earth, but no one actually enters into the blessings of it until by faith he appropriates and makes it his.

The atonement is for each one, a certified check, certified by the blood of Jesus Christ on the bank of God's grace, but it must be presented and cashed before it really becomes our own.

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and

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faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17).

This is God's own plan of salvation and he is perfectly satisfied with it. God's love for lost men was the procuring cause of the atonement.

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:18-20).

It is often asserted that Christ died to appease the wrath of God and reconcile him to the world, but this is not true. God loved the world before Christ died for it and now he is pleading with lost and rebellious men to be reconciled unto Him. The difficulty is not with God but with rebellious men.

2. By the atonement the believer is redeemed from the curse of the law. "Christ hath redeemed us from the curse of the law being made a curse for us" (Gal. 3:13).

God will not twice require satisfaction for the same sins. If Christ has borne them and made full satisfaction for them, and God and the believer have both accepted his work, then the believer cannot, in justice, be required to bear them, for that would be requiring double payment for the same debt. A debt paid by the surety and accepted by the creditor as surety releases the debtor from liability as if he himself had made the payment.

The believer stands in the same relation to the law

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as if he had satisfied all of its claims in his own person. God cannot and will not call upon him for a second satisfaction. He is absolutely free from the curse of the law forever and forever. All of the sins of the believer, past and present, and future are remitted the moment he believes and he can never again come into judgment for them. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath eternal life and shall not come into judgment but is passed from death unto life" (Jno 5:24).

God does not forgive by peice-meals. He does it all at once and once for all. If the future as well as the past sins of the believer be not remitted at the time he believes then he must come under condemnation every time he sins and remain there until God forgives and save him anew.


3. Through the atonement the believer is transferred from the dominion of law to the realm of grace. "Ye are not under law but under grace" (Rom. 6:14). The law has no claims on the believer, "for Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4). He is not under its rule. He is under grace. Christ owns him and it is to him and not to the law that he owes obedience. This does not mean that the believer is at liberty to do as he pleases but as Christ pleases; nor does it mean that he can sin with impunity. It means that when he sins he comes under grace and not under law for correction. A man has a little son and a farm hand. In his absence they together steal his purse and spend the money. When he returns he turns the farm hand over to the law and his son over his knee. The one is dealt with according to law and lands in the penitentiary, the other according to

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grace which means that his father lands on him in loving correction.

He is a son before, during and after the chastisement and remain the subject of the father's love and pity.

So God does not wink at the sins of his people but sorely chastises them that they may not be condemned with the unbeliever.

 Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16:31.

Unanswered Prayer

By Dr. Jas. H. Brookes

Luke 8:38, 39.

Now the man out of whom the devils (demons) were departed besought him that he might be with him: but Jesus sent him away, saying,

Return to thine own house and shew how great things God hath done unto thee.

IT may seem strange at the first glance that the Lord Jesus granted the request of the devils, and of the Gadarenes, and refused to grant the request of the saved demoniac. The former begged that He would not send them into the abyss, as Satan will be cast when Christ comes again; and He suffered them, according to their own desire, to enter into a herd of swine feeding on the mountain. The latter implored Him to depart out of their coasts, and, at once taking them at their word, "He went up into the ship, and returned back again."

So far as the record goes, the only prayer that remained apparently unanswered, during that memorable visit to the country over against Galilee, was the earnest petition of the only person who was dear to His heart. "Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." He permitted the devils to do as they wished; He in-

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stantly yielded to the entreaty of the Gadarenes; but He no less promptly refused to heed the cry of the once wretched madman, whom He had rescued from the grasp of a legion of demons.

It is all the more remarkable that He did not answer the prayer, when we remember the humility and urgency with which it was offered. The word rendered besought, where we read that the devils besought Him that He would suffer them to enter into the swine, and where we are told the Gadarnes besought Him to depart from them, is altogether different from that used by the healed demoniac, who "besought him that he might be with him." In the former instances the word means merely "to ask or to solicit," but in the latter case it implies "to be in want." The man, therefore, wanted to be with the Savior, not only from a strong feeling of gratitude and love for the great blessing received, but because he deeply felt his need. Awakening as out of a horrible dream, he was still under the spell of terror, lest the infernal legion should capture him again; and he believed that the only place of safety was where the Gadarenes found him, sitting at the feet of Jesus, clothed, and in his right mind."

Hence, after all, his unanswered prayer **was** answered, and in the best way possible. He was taught the lesson we all so much need to learn day by day, and at each successive step of our pilgrim journey, that "we walk by faith, not by sight" (2 Cor. 5:7). He was to know in His own happy experience the power, not only of a present, but of an absent Christ, to keep him, and to guard him, and to be sufficient for all his wants, and to use him for the glory of the Father and the Son in the energy of the Holy Ghost. Jesus would have him tell

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what God had done for him; God would have him tell what Jesus had done; and to the saved man there was no difference between the two. Jesus was God to him as He is to every truly regenerated soul; for His divinity, apart from the plain testimony of the Sacred Scriptures, rests upon a logical and experimental necessity in the history of all who have really been delivered from the power of darkness.

While therefore, the Lord did not answer the man's prayer just in the form in which it was presented, and which he ardently desired, it was answered in a far better manner. He had a deeper, fuller, sweeter experience of the grace of Christ, although the sea rolled between them for a while, than could have fallen to his lot, had he been permitted to follow the Master into Galilee. The results of his ministry among the Gadarenes will never be known till Jesus comes; but then, at least, it will be surely known that his prayer was answered in the wisest and kindest way. So it is still with every child of God on the face of the earth, for in the life of a believer it is impossible that there can be any such thing as unanswered prayer.

It is true that we do not always obtain the blessing at the time and in the manner we desire, and it is well for us that we do not. But as certainly as that the sun shines in the heavens, so certain is it that each prayer offered in the name of Jesus, in conscious oneness with Himself, expressing the desires which His Spirit who maketh intercession for us breathes into the soul, goes straight to the ear and heart of God, and calls forth an answer just precisely suited to our need, and subservient to our highest good. John Newton in one of his noblest

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hymns gave utterance to a truth that has come home to many a troubled believer, when he wrote—

“I asked the Lord, that I might grow
In faith and love, and every grace;
Might more of His salvation know,
And seek more earnestly His face.
'Twas He who taught me thus to pray,
And He, I trust, has answered prayer,
But it has been in such a way,
As almost drove me to despair.”

Not quite to despair, for there comes the loving whisper from the risen Lord, still watching over us in His absence, “My grace is sufficient for thee;” and when we are weak, very weak, so weak that we quit trying and fall down in our helplessness, then are we strong. It was a sore trial to the dear Apostle, that no man stood with him at the bar of Nero, and that when he so much needed sympathy and companionship, he was compelled to leave Trophimus sick at Miletum, his power to work miracles apparently failing, and his prayer for his suffering friend seeming to remain unanswered; but the trial cast him the more entirely on the Lord, who stood with him, and strengthened him. Thus it is and shall be to the end, when the bright discovery will be made, that every unanswered prayer has brought richer and more glorious returns. “What I do thou knowest not now; but thou shalt know hereafter” (John 13:7), Jesus is still saying to His anxious ones; and in the light of His presence all will be perfectly plain.

A Few Words on Russellism

By Chas. C. Cook
OF NEW YORK CITY

NOW does "Pastor Russell" win the crowd and get the money? He is literally drawing the crowd and he is also getting the money in vast sums, for his advertising schemes are world-wide, and entail expenditures that stagger the minds of those who know the cost of such efforts.

Now for the How and Why. The world is full of superficial people, who want a sleazy* religion. That Millennial Dawnism is about the flimsiest that has ever been unloaded on a gullible humanity is hardly a question for debate. It is a clever reproduction of all the heresies of past ages, put on the modern market under a brand new label that fairly shines. •

It seems as though in his earlier years in his haberdasher's shop in Allegheny, when business was dull, or after business hours, Russell had gathered together all the scraps and remnants of ancient errors such as Gnosticism (know-it-all-ism), Manicheism, Arianism, Sabelianism, Apollinarianism, Nestorianism, Eutychianism, Pelagianism, etc., and had cast them, one and all, into the fusing pot of his own great and fervid imagination, and that "Millennial Dawnism" came forth to enlighten (?) benighted humanity (though to give all the side-lights in the case as to the authorship of this clever system of untruth, it should be stated that Russell's divorced wife claims to have written most of it).

At any rate, here it is, and surely it is succeeding beyond Russell's highest dreams.

Give the average man a guarantee that there is no

* Lacking firmness of texture or substance; thin, flimsy.

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hell, and you will tickle him in the right place. Tell him that the heathen are not lost, and it meets his heartiest approval. Show him that the worst the very wicked (Russell's few incorrigibles, for it seems that even he is not equal to saving *all* sinners) need expect is non-existence after death, and he is "with you."

He will wax eloquent in expatiating upon, and in defending such an easy-going, "common sense," satisfying religion, and will subscribe handsomely and voluntarily for its promulgation.

There's the answer!

We have observed Russellism for a long time and have never yet known an unregenerate person who looked into it, but who liked it. It is a religion made strictly for the fleshly man, and is a perfect fit.

But how is it that all these great Millennial Dawn revelations have been so long in reaching us?

Is it not a pity that after the Lord had kept them secret for so long a time, that Pastor Russell should now expose Him?

Just one sample of "Pastor Russell's" brilliant (?) exegesis. It is based on 1 Timothy 2:6: (Christ Jesus) "who gave himself a ransom for all to be testified in due time." He uses this as one of the foundation stones of his system, dwelling on the "ransom for all" as the ground for belief in a universal salvation, making the testifying to be his (Russell's) own in this the "due time." This to be sure is an absurd rendering, and should forever shut him off from serious consideration, for even the slightest study will reveal the meaning of the passage to be as follows: (Christ Jesus) "who gave himself as the redemption price for all—a fact testified to at its own appointed time" (that is, when Christ hung on the cross—Weymouth's translation).

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But the main point at which we are now aiming in order to show Russell's inconsistency is this, that while here claiming that Christ died for *all*, yet he is not long in stumbling over the "incorrigibles," so hopeless are these than even Russell must consign them to judgment, which in his hands, amounts to annihilation. But see into what a trap of his own making Russell has fallen, for his *all* is not all after all.

His own "incorrigibles" mar the allness of his argument. Now if Russell's all is not all, surely orthodoxy may be allowed the same privilege of making exceptions, and this it does by affirming on the basis of many Scripture passages, that while Christ gave himself a ransom for all only those who accept him become the beneficiaries of His saving grace.

Finally let us ask, suppose Russell is wrong? Suppose that notwithstanding his assurances, there is a hell of torment for the ungodly? Suppose it is true, "that he that believeth not is condemned already," and that "the wicked shall go away into everlasting punishment"? Suppose there is a "lake of fire"? The Scriptures affirm all these things. Suppose the Bible as it has been understood by godly, gifted men for centuries is right and Russell is wrong? Only suppose this and the possibilities of the harm resulting from Russell's influence in blindly leading the blind is too horrible for contemplation.

Pastor Russell (founder of Millennial Dawnism) and his followers are particularly disturbed over the pamphlet by Rev. I. M. Haldeman, pastor First Baptist Church, New York City, entitled "Millennial Dawnism, the Blasphemous Religion That Teaches the Annihilation of Jesus Christ." It contains eighty pages and is now in its fiftieth thousand; send 10c for a copy to the publisher, Charles C. Cook, 150 Nassau Street, New York City, or you may have it free if you prefer.

Social Reform

Frank S. Weston

TORONTO, CANADA

T

HE church of God is now impaled on a tremendous dilemma: it is no less than a choice between some form of socialism and the second advent."

That the time of righteousness on earth must come all are agreed. God's clear promises cannot fall to the ground.

This is now the issue—is the church responsible for the establishment of righteousness in all the earth or is it to come by direct divine intervention? Prof. Rauschenbusch says, "The essential purpose of Christianity was to transform human society into the kingdom of God by regenerating all human relations and reconstructing them in accordance to the will of God" (Christianity and Social Crisis. XIII).

Prof. Ely says: "Christendom is calling with great earnestness upon the church to do what it claims to be able to do—to save it from the perils threatening it and to bring in that blessed conditon of society of which the prophets speak. If it cannot do this, if it has no remedy for the present evils, if it cannot give in the future something far better than in the past, it is weighed in the balance and found wanting. It is condemned out of its own mouth and the world will have no more of a Christianity that has so long deceived it with idle promises."

It is in response to this call that we now see so much activity in the church as to civic affairs. Those who are putting far off the Lord's return are striving to accomplish the eradication of the social evils everywhere

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seen. They purpose to infuse into legislation a more Christian spirit and see that the existing laws and institutions are rigidly enforced. Christianity, they say, when fully applied is able to remedy all social abuses, and to overcome all economic as well as moral evils. The church, it is said, if she will but put forth her power, can bring righteousness in all the earth. The workers think to solve social problems by enlarging the sphere of Christian activity.

In all Protestant churches we have the cry, "The church must save the world." If you ask how, the reply is, by the application of Christian principles to the social and political evils around us.

So it has come to pass that the ideal of the church has changed.

Dr. Tucker says: "The conception of the church is rapidly changing in the minds of those within as well as those without. It no longer stands for the rescue of the individual: it stands by growing consent, for the improvement and regeneration of society. . . . The church must be instructed in its social duties and led into action." It is said by another, "Concern for the social whole is the one object of religion." In accordance with this new program, the church is seeking to put its representatives into legislative bodies and political positions. We are told that in England the church is now a political machine. Non-conformists generally making use of their pulpits for general issues.

The "Daily Mail" says, "The Free Church Council is an organization of priestcraft for wielding political power," and the charge cannot be denied. The walls of chapels in England are made use of to display political cartoons. Dr. John Clifford had them on his chapel.

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Beneficent acts have already been placed on the statute books of England and America, but are men better? Are the social problems less acute? Nay, they are more tense. Sorrow, pain and want are advancing apace.

Administration. Social reform insists on judicial equity and administrative purity, but who can secure these ends? The people themselves? Never. There is not the slightest reason to think this will come through the people.

When the Lord Jesus, as king, returns to rule over this earth, his administration will be in righteousness. "With righteousness shall He judge and reprove with equity" (Isa. 11:4; Jer. 23:5). When He orders the state—then will sin be difficult and goodness easy. Every man's conduct will meet its just recompense.

Disarmament. Social reform agitates for disarmament with ardor; nor do we wonder in view of present conditons. Of the total revenue of the leading nations something like one-half or \$3,000,000,000 goes for war. What would not this alleviate if put into the pockets of the poor?

Will any peace league banish war? Whence come wars? Of coveteousness (Jas. 4:1). The trouble is in man's nature. The sword is formed in the heart. Wrench the sword out of the hand and the heart will soon forge another. Regeneration—a new life—is the only cure for war. When Christ comes wars cease (Isa. 2:4; Isa. 9:7).

Education. Social reform works for universal education but the knowledge gained in the schools of man is no barrier against sin. The most criminals in France come from the province where education is the best.

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Our jails and prisons are full of men who know much. It's the heart that needs affecting. The Lord only can do this (Isa. 54:13).

Environment. Social reform lays great emphasis on environment. But who shall give an environment such as is needed? Disease is more than our match.

The Lord will bring about a condition where the inhabitant shall no longer say, "I am sick" (Isa. 33:34). He will remove the curse on nature (Isa. 55:13). Disease will vanish.

Nothing but the miraculous intervention of God can create conditions which will fully relieve humanity.

Societies are legion and brotherhoods are numerous. They are aiming blindly to remedy the conditions and sufferings of men. But earth needs to have more done than lies in the power of man. There is need of a divine King. He alone can successfully grapple with earth's protean evils.

The issue before the church now is, human effort to establish righteousness in the earth or divine intervention, or in other words, social reform or Christ's advent.

The word says: "The Son of Man shall send forth His angels"—social reformers of adequate wisdom and power—"and they shall gather out of His kingdom all things that offend"—all social evils—"and them that do iniquity"—the originators of social iniquity—"then shall the righteous shine forth" (Matt. 13:44).

The creation of a righteous age is not within the commission or the power of the church.

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The Faith of Our Fathers

By W. B. Riley

OF MINNEAPOLIS

There are those who really imagine that premillennialism is a novelty of interpretation, and that the men who espouse it have departed from the faith of our fathers. The author of this article believes that few true things are new, and that fewer new things are true. He begs leave to submit for the consideration of those who call themselves Baptists, the following "Confession of Faith" which was signed by John Bunyan, and forty elders, deacons and brethren, and approved by more than 20,000 sympathizers, before being presented to King Charles II in London, 1660.

Regarding it Crosby, in his "History of the Baptists" (p.58 of App. to Vol. 2), says: They declare themselves 'Resolved to suffer persecution, the loss of goods and life itself, rather than decline from this declaration'." It reads as follows:

"We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs (Acts 1:3), who was taken upon into heaven (Lk. 24:51), shall so come in like manner as he was seen to go into heaven (Acts 1:9, 11): 'And when Christ, who is our life, shall appear, we also shall appear with him in glory' (Col. 3:4). 'For the kingdom is His, and He is the governor among the nations' (Psalms 22:23), and 'King over all the earth' (Zech. 14:9), 'and we shall reign with him on the earth' (Rev. 5:10). 'The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ'

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(Rev. 11:15). 'For all is yours (ye that overcome this world), for ye are Christ's and Christ is God's' (1 Cor. 3:22, 23). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan. 7:27).

"Though, alas! how many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day; then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2:26, 27). Then shall they receive a crown of life, which no man shall take from them, nor they by any means be turned or overturned from; for the oppressors shall be broken in pieces (Ps. 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written" (Job 20:5, 7).

"We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at His coming; then, or afterwards, cometh the end.

"Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that He is now in heaven at His Father's right hand, so we do believe that, at the time appointed of the Father, He shall come again in power and great glory; and that at, or after His coming the second time, He will not only raise the dead, and judge and restore the world, but will also take to himself His kingdom, and will, according to the Scriptures, reign on the throne of His father David, on Mount Zion, in Jerusalem forever.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor can it be shaken; in which kingdom the

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saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

“We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and He will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and His saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was.”

¶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Heb. 4:16.

The Basis of the Higher Criticism

By the Rev. John Urquhart

CRITICS make a daring assumption in regard to their ability to decide when and by whom the books, and any and every part of the books, of Scripture were written. They claim an ability in regard to the books of the Bible which the boldest of them would be ashamed to claim with regard to "Robinson Crusoe." There were "documents," we have been told, at the foundation of that famous work. It was a compound of fact and fiction. The adventures of Alexander Selkirk not only supplied the idea of the work, but also formed its basis.

I propose a test of the truth of critical pretensions. Let Drs. Cheyne and Driver undertake—say, for a certain sum, or, better still, for the vindication of critical honour—to shut themselves up each with a copy of De Foe's work, which, though by no means a rich man, I shall be glad, for such a purpose to supply. Let them have no communication with each other, and, indeed, let them suspend communication for the time being with the outside world. The interval should not be long, if all they so serenely take for granted regarding their wonderful ability be true. Let them each, then, apart and alone, run over this story, which they have known since the days of their childhood, and which is written in their own mother tongue; and let them set on one side all that belongs to Alexander Selkirk, and on the other

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side all that has been contributed by De Foe. Let them divide between the fact and the fiction, and place their papers in the hands of two well-known and reliable men. If these papers shall be found to agree, to march together side by side through this book, laying hold of the same things and claiming these for the same writers, then they will have proved that they have a right to the name of "experts;" but until they have done something of this kind they will kindly permit us to believe that they are living in a fool's paradise, and that their claim of ability to dissect the books of the Old Testament is as well founded as the claim of Joseph's steward that his master could divine.

But his "sacred criticism" is a science of unproved, and unprovable, assumptions. There is not only this stupendous assumption about themselves, but there are also degrading assumptions about the Bible. The first and foremost of these is that, in dealing with the Bible, they are dealing with the natural and not with the miraculous. Let me be fully understood. I know that the miraculous is not in every case **denied**. We are frequently treated to wonderfully fine sentiments about the Bible. Even Huxley has said some fine as well as true things about that Book, which even he desires to have retained in our schools; and we shall freely admit that the critics talk about the inspiration of the Scriptures. But that talk amounts to nothing; their sentiments about inspiration never in any way mould or modify their treatment of the Bible. Though the miraculous element in the Scripture may not be denied, it is in every case, without exception, quietly ruled out. The critics take it for granted that they are face to face with a literature, not with a revelation.

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It is to that prejudice that "the Higher Criticism" owes its vitality. It is the child and the handmaid of infidelity. In other departments of investigation these critical vagaries and monstrosities have long been exploded. It has been so, for example, with the mania about the Homeric poems; it is so with regard to the Shakespeare dramas. In view of the well-known fact that these manias "have their day and cease to be," some sanguine men have said, and continue to say, that it will be so with the criticism of the Bible. But that has been said for the last seventy years, and today the Higher Criticism is more audacious than ever. It has marched forth from the schools and is knocking at the doors of our churches. Is there anything to account for this difference? Is there any reason why this parasite of sacred literature lives on while its sister, the classical parasite, dies? Hengstenberg long ago asked that question, and came to the conclusion that in these two matters men are actuated by entirely different interests. In one case they are influenced by purely literary and scientific considerations, but in the other powerful and perennial prejudices are involved. The claim of a real, full, and all-pervading inspiration in the Scriptures is so stupendous that it is felt that any explanation is preferable to that. The difficulties presented by the miraculous are supposed to be so insuperable that a refuge must be had at any price. And so, with a few magnificently fine but essentially vague phrases that refuse to be boiled down into plain English, the critic thinks he has done ample justice to whatever may be Divine in the Scriptures and forthwith proceeds to account for them as if they had nothing Divine about them. For all critical purposes the Old Testament is in no sense whatever a revelation; it

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is only Hebrew literature. The critic refuses to obey the call that comes to him as it came to Moses from the midst of this flaming bush: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." To him the flaming bush is simply like any other shrub of this wilderness, and he handles it as freely as he would any other common thing.

Now this position, which lies at the very basis of the Higher Criticism is utterly unscientific, for it is demonstrably untrue. Science does not ignore facts. It hails them, expounds them, and, if it cannot explain them, it nevertheless respects them, and suffers itself to be ruled by them. The miraculous in the Old Testament cannot be ruled out by any man in search of truth. It is its one great characteristic. It pervades it; it is the very web and woof of it. Let me give one proof of this. From its first page to its last it is pervaded by a prophecy of Christ and His work. That prophecy is clear, consistent, and full of minute details. The book, in fact, exists to proclaim this Messiah's coming. It is the coming of One who is wholly unprecedented. The earth has never seen His equal. The greatest men have served their age. He is to serve all time. Their influence has affected their own people. He is to touch all nations. They have moulded or planted institutions. He is to recreate men's spirits. His work, too, unlike that of other men, is to attain its full proportions and to achieve its great results, not before, but after, death. And this Messiah, who is to bind man to man and men to God, is to be of the seed of Abraham—that is, He is to be a Jew. Now science has never put its hand upon a fact more real than that long-continued prediction of the Christ. The prophecy was full-orbed, the portrait was sketched,

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painted, completed, and in the custody of men long ages before Christianity began. Now let us remember another fact equally striking and equally unparalleled. One man has appeared to whom no one refuses the right to take to Him the name of Christ, the Messiah, the Anointed of God. He touches every age with equal nearness and livingness. He is a Savior for all classes and far all nations. His work has taken the form and accomplished the ends which were predicted. It has taken that form and accomplished those ends after His death. Add to all this that this Christ was a Jew, and what shall we say to these things? Are they miraculous, or are they not? Is it possible that men could in so many ages have united in the painting of that portrait without the guidance of the unseen hand of God? And, if they are so wonderfully in harmony because they were speaking of God's words and not man's, can these books be said to be ordinary literature?

The truth is that the very basis of the Higher Criticism is unscientific. It proceeds upon an estimate of the Scripture which is utterly at variance with the facts. This fundamental error is not atoned for by high-sounding phrases strung together in praises of the Bible. These are only an aggravation of their fault. The men who can say such things ought to have felt that the Scripture was not of man, and that any one who treated it as if it were of man was building upon a falsehood. Till the whole truth about the Bible is fully acknowledged, and till the Bible is dealt with in accordance with that truth, criticism will fatally mislead; it can only injure those who confide in it, and secure its own condemnation and shame.

Truth in Type

Conducted by
Aaron Schlessman

JONAH, A TYPE OF CHRIST.

JONAH.

1. Jonah was sent upon a mission.

Jonah 1:2.

2. Jonah voluntarily gave himself up.

Jonah 1:9, 10.

3. Jonah went down into the depths for others.

Jonah 1:12.

Jonah 2:2, 3.

4. Jonah had a miraculous preservation.

Jonah 1:17.

5. Jonah's resurrection.

Jonah 2:10.

6. Jonah was a Jew bringing a message of salvation to the Gentiles.

Jonah 1:9.

Jonah 3:4.

CHRIST.

1. Christ was sent upon a mission.

Matt. 1:21.

Luke 19:10.

2. Christ voluntarily gave Himself up.

Matt. 26:50.

1 Tim. 2:6.

3. Christ went down into the depths for others.

Ps. 89:6, 7.

2 Cor. 5:21.

4. Christ had a miraculous preservation.

Matt. 12:40.

Luke 24:6, 7.

5. Christ's resurrection.

Jno. 20:9.

Luke 24:1-6.

6. Christ was a Jew bringing bringing a message of salvation to the Gentiles.

Luke 2:32.

Acts 9:15.

Jonah, a Type of Christ.

Christ frequently appealed to His miracles which He wrought, as His credentials, saying: "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works" (Jno. 10: 37, 38). Still there were some that were not satisfied with those miracles, but asked to see one of a different nature, "A sign from heaven." But Christ did not grat-

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ify their curiosity, or rather their malicious designs, for they asked merely "to tempt Him" (Lk. 11:16); but He told them, "there shall no sign be given, but the sign of Jonas the prophet" (Lk. 11:29), the sign of his resurrection from the dead, typified by the miraculous preservation of Jonah in the belly of the fish. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40); and that, should they still reject Him, the conduct of the inhabitants of Ninevah would aggravate and justify their condemnation, "for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matt. 12:41).

Our text warrants us in considering Jonah as a type of Christ, although scholarship has tabooed this truth, even though Christ Himself says definitely that "*as Jonas . . . so shall be the Son of Man.*" But as Napoleon said: "All the scholastic scaffolding falls as a ruined edifice before the single word—Faith." Faith accepts His word.

Jonah is a type of Christ in six particulars.

Jonah was sent forth upon a mission. God came to him, saying, "Arise, go to Ninevah, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:2). Christ was sent forth upon a mission. God spoke to Joseph in a dream, saying, "She (Mary) shalt bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21). "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10). Sin is an octopus sucking the life blood from the race, and it takes the power of Jesus Christ to free each one of us

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from the fearful clutches of its tentacles. His mission is to save the LOST.

Jonah voluntarily gave himself up. While the storm was raging on the sea, the mariners came to Jonah, and "he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, *because he had told them*" (Jonah 1:9, 10). Christ voluntarily gave Himself up. When the mob that night came to take Christ, and after Judas said, "Hail, master; and kissed him, Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took Him" (Matt. 26:50). He was not a martyr but "Gave Himself freely a ransom for ALL" (1 Tim. 2:6).

Jonah went down into the depths for others. "He said unto them (the mariners), Take me up and cast me forth into the sea: so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you" (Jonah 1:12). And they cast him forth, and Jonah said, "I cried by reason of mine afflictions unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardst my voice. For thou hadst cast me into the deep in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me" (Jonah 2:2, 3). Christ went down into the depths for others. "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves (Ps. 89:6, 7). "Him who knew no sin, he made to be sin in our behalf, that we might become the righteousness of

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God in Him" (2 Cor. 5:21 R. V.). The wrath of God was upon Him who is our substitute.

Jonah was cast into the sea because of his own sins; but "Christ was delivered for our offenses"—He knew no sin—"He had done no violence, neither was any deceit in His mouth" (Isa. 53:9), but "it pleased the Lord to bruise him, he hath put him to grief" (Isa. 53:10). "Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4, 5).

Jonah had a miraculous preservation for three days and three nights. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). Christ had a miraculous preservation for three days and three nights. He said before His death, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). And when His followers came to the tomb on the first day of the week, the two men in shining garments said, "He is not here, but is risen; remember how He spake unto you when He was yet in Galilee, saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:6, 7). God's word is wonderfully accurate, and cannot be broken.

Jonah's resurrection was through the power of God. The Lord spake unto the fish, and it vomited out Jonah upon dry land" (Jonah 2:10). "Salvation is of the Lord." Christ's resurrection was through the power of God. He had spoken through the Scriptures, "That He

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must rise again from the dead" (Jno. 20:9). And when the women came on the first day of the week, bringing the spices which they had prepared, "And found the stone rolled away from the sepulchre, and entered in, and found not the body of the Lord Jesus," it was then the men in shining garments spoke saying, "He is not here, but is risen" (Luke 24:1-6). God raised Christ as miraculously as He did Jonah.

Jonah was a Jew bringing a message of salvation to the Gentiles. "He said unto them I am an Hebrew" (Jonah 1:9), and "he arose and went unto Ninevah according to the word of the Lord." "And Jonah began to enter into the city a day's journey, and he cried, and said yet forty days, and Ninevah shall be overthrown" (Jonah 3:4). And God saw "that they turned from evil" (vs. 10). Christ was a Jew bringing a message of salvation to the Gentiles. He is a "Light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:32). The Lord said Paul is "to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). Christ came unto His own, and His own received Him not" (Jno. 1:11), and He then bore the message of salvation to the Gentiles.

Outlines for God's Workmen

Gathered by
Richard S. Beal

THE LOVE OF CHRIST.

1. Eternal. Prov. 8:22-31.
2. Infinite. John 15:9.
3. Unmerited. Rom. 5:8.
4. Unchanging. John 13:1.
5. Inseparable. Rom. 8:35.
6. Perfect. 1 John 4:17.
7. Constraining. 2 Cor. 5:14.

—Selected.

PERSONALITY OF SATAN.

One who has written on this subject says "a Lord" may mean "a man"; "the Lord" fixes the expression to Jehovah.

"A Savior" may be a man; "the Savior" is Jesus only. We seldom meet the word "devil" in Scripture without the article "the" before it.

From Genesis to Revelation there appears to be one being or Person, and only one known as Satan. The fact that we never get the word Satan spoken of in the plural ought to settle the question that there is but one. We find the word "devils" in many passages, and sometimes "a devil." The word here is "daimon," or "Daemonium"; which may mean "a heathen god," or "evil spirit"; but when we get "the Devil" (as in such passages as Matt. 4:1, 5, 8, 11; 13:39; 25:41), he is called "Diabolos," which means the Devil himself.

The following are a few passages which speak of Satan.

1. His personality. Gen. 3:13; Job. 1:6-12; Matt. 4:1-11; 12:26; Acts 5:1-3.
2. His Power. Luke 4:6-8; 1 Chron. 21:1; Zech. 3:1-2; Matt. 4:1-11; Rev. 12:22; Job 2:4-7.
3. His Work.
Active. 1 Pet. 5:8.
"Goeth about."
Destruction. 2 Cor. 11:13; Eph. 6:11-12; 2 Tim. 2:16; Rev. 12:7-12;
Subtle. 2 Cor. 2:11.
Object. 2 Cor. 4:3, 4; 1 Pet. 5:8. "Devour," etc.
4. His End. Rom. 16:20; Heb. 2:14; Rev. 20:5-10.
5. How to Gain the Victory Over Him. Isa. 4:7, 8; 1 Pet. 5:9; Matt. 4. "It is written."

—W. H. W.

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OUR SHEPHERD.

1. "The Good Shepherd." Ps. 22; John 10:11.
3. "The great Shepherd." Ps. 23; Heb. 13:20.
3. "The Chief Shepherd." Ps. 24; 1 Pet. 5:4.

—A. J. Gordon.

THE "I WILLS" OF JESUS—SPOKEN TO THE BELIEVER.

- "I will not leave you comfortless."
"I will come to you." John 14:18.
"I will give you rest." Matt. 11:28.
"I will in no wise cast you out." John 6:37.
"I will raise him up at the last day." John 6:40.
"I will love him and will manifest myself to him." John 14:21.
"I will have mercy and sacrifice." Matt. 9:13.
"I will confess also before my Father." Matt. 10:32.
"I will come again and will receive you with myself." John 19:37.

—J. H. Elliott.

ALL SCRIPTURE.

2 Tim. 3:16.

Wonderful library of sixty-six distinct volumes. It took forty writers 1,500 years to write. They wrote in countries widely separated, and tongues often entirely different, but "all Scripture" is a unit; the sixty-six volumes are all one book. Two things are set forth in 2 Tim. 3:16:

1. Man the writer, but God the author.
 - (1) Plenary inspiration.
 - (2) Not of men, but of God. 1 Thess. 2:13; 1:1-2.
 - (3) Not of man's wisdom. 1 Cor. 2:13.
 - (4) Not by will of man. 2 Pet. 1:20, 21.

The Holy Spirit is thus shown to be the author.
 - (5) It is therefore called "the Sword of the Spirit." Eph. 6:17.
2. The Profitableness of "all Scripture."
 - (1) For Doctrine (teaching). The simple principles of truth which the ignorant can only know through the dogmatic teaching of "all Scripture."
 - (2) For "Reproof" (conviction of sin). The Holy Spirit wielding His sword. John 16:7-11 (C-h); Eph. 6:17.
 - (3) For "correction" of our errors concerning the truth; illustrate God's love, man's condition, the way of life, etc. John 3:1-16.
 - (4) For "Instruction in Righteousness." Matt. 6:33 (cf), with Rom. 10:1-10.

—J. H. Elliott.

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THE NEED OF THE HOLY SPIRIT.

1. Human Nature in us. Rom. 8:5-8.
2. Presence of the World. 1 Cor. 2:12-14.
3. Presence and power of Satan. Eph. 6:12.
4. Absence of the Lord. John 16:7.
5. Power to witness for Christ. Acts. 1:8.
6. Keeping and perfecting the Saints. Eph. 4:13-14.
7. A building for God. Eph. 2:22.

—Selected.

HINDRANCE TO THE WORKING OF THE HOLY SPIRIT.

1. Legalism. Gal. 3:2, 3.
2. Denying the Deity of Christ. 1 Cor. 14:3.
3. Denying the Spirit's Words. 1 Cor. 2:13.
4. Denying His Gifts. 1 Cor. 12:7-11.
5. Resisting Him. Acts 7:51.
6. Grieving Him. 1 Thes. 5:19.
7. Quenching Him. 1 Thes. 5:19.

—Selected.

THE SEVEN WITNESSES.

It is noteworthy that, in the gospel according to John, there are seven witnesses testifying to this one truth: "Jesus is the Christ, the Son of God, and all believing have life in His name" (John 20:31).

1. The Old Testament. John 5:39, 40.
2. John, the Baptist. John 5:33; John 1:15, 26, 27, 29, 32-36; John 3:26.
3. The Works of Jesus. John 5:36; John 3:12; John 10:25; John 15:24; John 14:11.
4. The Father. John 5:37; Matt. 3:17; John 12:27-28; Matt. 17:5.
5. Jesus Himself. John 8:14.
6. The Holy Spirit. John 15:26; 1 John 5:6.
7. The Believers. John 15:27; 1 John 5:10, 13; Acts 1:8; 2 Tim. 1:8.

Looking back over these seven witnesses, how important it appears for Christians to be faithful and true witnesses. The world first considers them. They should know assuredly that they have eternal life, according to John 5:13, and so, not by hearsay, or at second hand, know and testify only from a personal knowledge of salvation and a holy life, will their testimony have weight. The gospel of John testifies of life in the Son of God; the Epistle of John, of life in the sons of God. John 20:31; 1 John 10:13.

—W. J. Erdman.

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LOOKING TO CHRIST.

1. For Salvation. Isa. 45:22.
2. In Prayer. Ps. 5:3.
3. For Light. Ps. 34:5.
4. In Service. Ps. 123:2.
5. For Consolation. 2 Cor. 4:18.
6. For consecration. Heb. 12:2.
7. As the Hope. Phil. 3:20; Titus 2:13.

—Selected.

CHRIST'S GIFT TO HIS PEOPLE.

John 17.

This prayer opens to us a view within the veil, whither the forerunner for us is entered, and shows us the nature of our High Priest's perpetual ministry of intercession. The frequent recurrence of the word "give" suggests the following line of study. He gives us

1. The Life He has. John 5:2; 1 John 5:11, 12; Col. 3:3.
2. The Truth He has. John 5:8; Ps. 24:14; John 16:14, 15.
3. The Joy He has. John 5:13; John 15:11; 1 John 1:4.
4. The Glory He has. John 5:22; Rom. 8:17; 1 Thess. 2:14.
5. The Place He has. John 5:24. Heaven anywhere with Him. 2 Cor. 5:8; Rev. 7:7; Rev. 22:3, 4.
6. The Love He has. John 5:26. Through Him that love flows to us. Compare 5:23, last clause.
7. Himself. John 5:26. "Is in them," is the crown and consummation of all. Gen. 15:1; Ps. 17:25; Ps. 18:4.

—W. H. Marquiss.

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated

Conducted by George W. Wise

MALIGNANT UNBELIEF.

Mark 3:20-35. July 7, 1912.

Golden Text, John 3:19.

TWO classes of rejectors grieved the Savior while He ministered among men: ignorant rejectors, and deliberate or malignant rejectors. These two classes are well represented upon earth today. Those who have the greater condemnation are those who continue in unbelief when the light shines upon them. They love the darkness, because their deeds are evil (John 3:19).

1. **How Unbelief Treats Jesus** (vs. 20-30). When we stop to consider the full import of verses 20 and 21 we must be astonished at the unbelief of even the friends of Jesus. When they saw how the multitudes thronged Him and claimed His attention so that there was not even opportunity for attending to physical needs their faithless reasoning concluded that He was beside Himself. Had they understood Him they would have known that His meat was to do the Father's will (John 4:34). They would not have questioned His ability to take care of Himself while performing the great mission of His life. How grieved the Savior must often have been at the failure of His friends to understand and appreciate the great purpose of all His activities among men. Many times His heart must have echoed His words upon one occasion, "Where is your faith" (Luke 8:25)?

But though the lack of faith on the part of His friends was hurtful, it was not the unbelief which would defame Jesus or cast hateful aspersion upon His name. We turn from them to the Jerusalem scribes to find the malignant form of unbelief, breathing every kind of foul slander and calumny upon the Holy One of God (vs. 22). In answer to the charge of the scribes that He cast out demons (not devils; see R. V.) by the prince of demons, Jesus showed them (1) the foolishness of their accusation, and (2) the exceeding sinfulness of it. Observe then:

(1). The foolishness of charging that Jesus has Beelzebub,

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and by the prince of demons cast out demons. Satan would not cast out demons, for they are His own subjects, and he is far too cunning to divide his own house (vs. 23-26). One so subtle and shrewd as Satan has proved himself to be would not thus conspire against himself (Gen. 3:1; 2 Cor. 11:3, 14).

(2). The sinfulness of attributing to Satan our Lord's works, which were done in the power of the Holy Spirit. This is the sin for which there is no pardon, the sin which binds the one who commits it for eternity (vs. 28-30). There should be no question as to the nature of the unpardonable sin in the light of verse 30 connecting verse 29 with its immediate context verses 22 to 28. It is the deliberate slander of unbelievers who, knowing certain mighty works are wrought by the Holy Spirit through God's Son, wilfully attribute them to Satan or the demons. These solemn words of Jesus addressed to the scribes ought to inspire in our hearts that reverential regard for the Holy Spirit which is His due. They should also cause us to see that it is possible to sin against Him; and though no child of God could ever blaspheme Him, we should seek to be clear of **any offense**, which, though pardonable, must sorely grieve the heart of Christ (Isa. 63:10; Acts 7:51; Eph. 4:30; 1 Thess. 5:19; Heb. 10:29). Nevertheless, the unpardonable sin should never stand in the way of a sinner coming to Jesus for salvation, for his very coming proves that he has not committed that sin. Those who blaspheme the Holy Spirit as did the scribes on this occasion never come to Jesus. Christ's invitation and promise in John 6:37 hold good always and everywhere.

Notice that significant remark in verse 27. Jesus first proves that His mighty works are of the Holy Spirit and **against** Satan. He then represents Himself as the One able to enter the house of the strong man (Satan) and bind him that He might spoil his goods. This is glorious news for those who have been no match for the might and cunning of Satan. Christ is the Deliverer stronger than the Devil, who can set men free. **"If the Son therefore shall make you free, ye shall be free indeed"** (John 8:36).

2. **Relatives of Christ** (vs. 31-35). The officious kinsfolk of Jesus had to learn from His lips that there was a higher relationship than that of earth. That relationship is with those who do the will of God. But who are those that do God's will? The Scriptures answer plainly enough, they that believe on the name of Jesus and consequently become the children of God (Jno. 1:12). It is a blessed and sacred relationship we have with Christ. It involves the never ceasing responsibility of doing His will (1 Peter 1:2, 14; Acts 5:29). And it involves marvelous privileges and advantages which are ours by virtue of that relationship which makes us heirs of God and joint heirs with Jesus (Rom. 8:16, 17; 1 Jno. 3:1, 2).

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Verses 21, 22. What fact is set before us very forcibly in these two verses? That if men do not want to believe they will go to any extreme to apparently get around a fact. What method is used today, both by believer and unbeliever, for this purpose? A wresting of the Scriptures (2 Pet. 3:16).

Verse 23. Instead of Satan casting out Satan what does he do? Mark 4:15; John 13:7; Acts 5:3.

Verse 27. What must a man do before he can spoil a strong man's house? Bind the strong man. What was Satan's realm and how did Christ bind Satan? Heb. 2:14, 15. By thus binding Satan, what was Christ enabled to do? Destroy his works (1 John 3:8; Heb. 2:15). But nevertheless what is left for those who are satisfied to remain in the devil's house although the door has been opened? John 3:18, 36.

Verses 28, 29. How many of a man's sins may be forgiven? All. Why can all of a man's sins be forgiven? Because Christ bore all of them and not just a part (Isa. 53:6; 1 Pet. 2:24). Upon what condition are they forgiven? Acts 16:31; 1 John 1:9. What sin cannot be forgiven? Blasphemy against the Holy Spirit. Why cannot this sin be forgiven? Because it is the Holy Spirit that convicts of sin (John 16:8) and if He is resisted (Acts 7:51) a man is guilty of the sin of unbelief (John 3:18).

Verses 31-35. Who did the multitude say were Jesus' kinsmen? Those who were related by earthly ties. But who did Christ call His kinsmen? Those who were doing the will of His Father. And so in regard to His followers do we find authority or not in the word for the popular doctrine of the universal Fatherhood of God and universal brotherhood of man? John 8:42-44. What doctrine do we find set forth? God the Father of the saved (Rom. 8:14-17) and hence the brotherhood of the saved (Heb. 2:11-13).

Golden Text Illuminated.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil (John 3:19).

A sluttish housemaid when scolded for the untidiness of the chambers, exclaimed: "I'm sure the rooms would be clean enough if it were not for the nasty sun which is always showing the dirty corners." Thus do men revile the gospel because it reveals their own sin. Thus all agitations for reforms in church and state are opposed and all manner of mischief attributed to them as if they created the evils which they bring to light. The lover of the right courts anything which may manifest the wrong, but those who love evil have never a good word for those distributing beams of truth which show up the filthy corners of their hearts and lives. —Spurgeon.

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THE SEED IN THE FOUR KINDS OF SOIL.

Mark 4:1-20. July 14, 1912.

Golden Text, James 1:21.



SEED and soil are **both** essential factors in the production of wheat. God's truth, the incorruptible seed, must fall into the soil of receptive hearts if its mission is to be accomplished. **Only the pure seed** must be sown (Gal. 1:9); and this pure seed **must be sown** (Rom. 10:14, 15).

1. **The Sower and His Seed** (vs. 1-3, 9-14). The seed itself is the word of God (vs. 14). It is said to be incorruptible (1 Pet. 1:23). God, who can see the harvest before the planting, desires that this true seed should be sown, and hence His solemn charge to Timothy, "Preach the word," or as it might be stated, "Sow the incorruptible seed" (2 Tim. 4:2).

The sower is anyone who takes the Word out to the world, which is the field. Apostles, evangelists, teachers, and all of whom God can make channels for His word to hungry and thirsty hearts, are truly sowers of the life giving seed. But the great sower, the One pre-eminent among the workers in God's vast field, is Jesus. As a Sower of the good seed He was unremitting in His efforts to reach all kinds of men, and could, therefore, not only from divine wisdom, but from human experience as well, describe the four kinds of soil. Everywhere the Savior went he sowed the seed, in synagogues, market places, mountain sides, open fields, and by the sea. Christians who desire to be real and successful seed sowers will not foolishly expect the soil to come to them for the seed, but will go out in the energy of the Spirit wherever human hearts may be reached with the Word (Acts 1:8).

2. **The Way Side Soil** (vs. 4, 15). The beaten path rejects the seed which falls upon it until germination is forestalled by the birds that devour it. This soil represents sin-hardened hearts that habitually reject the truth of God. How quickly the every ready and ever present agents of Satan snatch the word from such! He is the enemy of the truth and never misses an opportunity to take it away from hearts that do not quickly receive it with the appreciation of faith. See 2 Cor. 4:4; Matt. 13:19; 2 Thess. 2:9, 10; Gen. 3:1-4; Luke 8:12.

3. **The Stony Soil** (vs. 5, 6, 16, 17). Many hear the Word and appear to receive it gladly while yet the heart of stone remains untouched and unchanged. There is no depth to the soil into which the truth falls, and therefore there is no root and no real life. At first there is every appearance of flourishing life, but the blazing sun of persecution and the furnace heat of affliction prove that the profession was not genuine. It is saddening to see how many people make a gratifying show of

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receiving the gospel with joy, only to wither away under the first trial of their professed faith. Real faith will withstand a severe test (Heb. 11:32-39). An avowal which is from the lips and not from the heart will only pave the way to wreck and ruin (2 Pet. 2:22).

4. **The Pre-Occupied Soil** (vs. 7, 18, 19). Other hearers of the word are so completely pre-occupied by the cares of this age, the deceitfulness of riches and the lusts of a multitude of other things that the truth has no chance at all for lodgment, growth, and fruitbearing. The world's crop of thorns, for which conditions are each year more favorable, has much to do with the slow progress made by our gospel propagandists. The cares peculiar to this age of unrest, the mania for wealth victimizing millions, and the lust for temporal preferment among men—these three deadly and prolific evils have slain multitudes of souls by simply choking out the word of life (1 Tim. 6:9, 10; Luke 8:14; Ps. 39:6; Luke 21:34).

5. **The Good Soil** (vs. 8, 20). It will be of immense profit to note here what a Bible student has said concerning the three kinds of unreceptive soil we have just considered. Here are his own words: "Thus we see in these three classes, in which the seed Perishes and brings no fruit, the Devil, the Flesh, and the World represented. The Devil snatches up and devours, the Flesh attempts and fails, the World surrounds and chokes." How true both in the word and in human experience! But there remains to be considered the good soil. Thank God for the good soil into which the word has fallen and where it has been fruitful in blessing to this impoverished world. When the truth comes into hearts willing to receive it three things happen which do not occur when it falls upon hearts that are shallow, stony, or pre-occupied. (1) it abides. God's word must abide in the depths of opened hearts (John 15:7; Rom. 10:9). (2) It takes root. The truth of Christ can only take root deeply where the Holy Spirit with quickening power mellows the soil, and so its fruit may justly be called the fruit of the Spirit (Eph. 5:9). (3) It bears fruit, some thirty fold, some sixty, and some an hundred. Then God is glorified (John 15:8) and His word returns not void (Isa. 55:10-11).

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Verses 3, 14. Who would God have to be sowers? The believers (Titus 2:14-15! 3:8). What alone would He have them sow? The word (2 Tim. 4: 1-2; 3:16-17; Col. 3:16; Rom. 1:16-17).

Verses 4, 15. What is one of the reasons that the preaching of the word is so often fruitless for the conversion of souls? Because Satan plucks it from the hearts. What then is necessary before a sinner can be converted? He must be turned from the power of Satan (2 Cor. 4:4; Acts 26:16-18).

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Verses 5-6-16-17. Why are some who receive the word offended when persecution arises? Because there is no root in them. Are such apt to stand long? 2 Tim. 3:12.

Verses 7, 18, 19. Who is the third class in whom we find the word unfruitful? Those who hear the word but allow it to be choked by worldly things. Why is the word choked in these people? Because they have made money and other things that the world seeks after their object (1 Tim. 6:9-10; Gal. 6:7-8) instead of Christ (Phil. 3:10).

Verses 8, 20. Who does God call the good ground? Those who receive the word and bear fruit (Thess. 2:13-14). Instead of allowing the cares of the world to choke the channel of blessing in them, what will we find these servants doing? Abiding in Christ (John 15:4). Will they endure persecution? 1 Tim. 4:10.

Verses 11-12. To whom is it given to know the mysteries of the kingdom of God? Believers (1 Cor. 2:10-13). What about the unsaved? They cannot understand (1 Cor. 2:7-9, 14). Hence what is the only way by which they can be brought to Christ? By being convicted by the Holy Spirit of the fact that they are sinners (John 16:8-9).

Golden Text Illuminated.

Receive with meekness the engrafted word, which is able to save your souls (James 1:2).

There must be a change of heart. A man buys a farm and he finds on the farm a pump. He goes to the pump and begins to pump. A person comes along and says, "Look, here, my friend, you don't want to use that water. The man who lived here before, he used that water, and it poisoned him and his wife and children."

"Is that so?" says the man. "Well, I will soon make that right. I will find a remedy." and he goes and gets some paint and paints the pump, putties up all the holes, and fills up the cracks in it, and now he has a fine looking pump. And he says, "Now I am sure it is all right."

You would say, "What a fool to go and paint the pump when the water is bad!" But that is what sinners are trying to do. They are trying to paint up the old pump that has always given bad water. It was a new well the man wanted, and the sinner needs a new heart. "Receive with meekness the engrafted word, which is able to save your souls."—Selected.

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THE GROWTH OF THE KINGDOM.

Mark 4:26-32. Matt. 13:33. July 21, 1912.
Golden Text, Matt. 6:10.

PARABLES are misunderstood if not interpreted strictly by the scriptures themselves. We must let God give us the meaning of these three parables in which Jesus conveyed great truths concerning His kingdom. We must let all preconceived notions be dissolved, and imagination be chained. Bring every difficulty under the searching light of the Bible.

1. **First Parable. Natural Growth** (vs. 26-29). The seed sown is, of course, the word; the ground into which it falls, the world, and the Sower and Harvester, our Lord Jesus Christ. We have in this parable three things. (1) The sowing of the seed. (2) The growth of the seed in the world. (3) The harvest. The second point is the most prominent in the parable. He who sows the seed is represented as leaving it in the ground, departing, and coming again to put in the sickle because the harvest is come. This is the work of Jesus as the prophet and **servant** of God. His first coming was to sow the good seed and we know how faithfully He performed that great service. That work finished He departed to the far country, leaving the seed to grow unto harvest. He will return, and at His second coming He will put the sickle into the ripened grain. He will not find a perfect harvest, as we learn from other parables. What actually occurs at the putting in of the sickle is revealed elsewhere in a vivid picture of garnered wheat and burning tares (Matt. 13:30). The 27th verse tells of a man putting seed into the ground, then sleeping and rising and going about other business not knowing how that seed was faring where he had planted it. The meaning of this with reference to our Lord is not that He neither knows nor cares what His seed sowing is accomplishing in the world, but that He has gone about other business (as in John 14:2), leaving the seed to grow without His **personal** presence in the world.

Natural growth is, "first the blade, then the ear, after that the full corn in the ear." Next in order is the harvest. God's truth, having found its proper soil, must grow. Nevertheless it may be hindered, so that when the "full corn" season arrives the ear may be dwarfed or blighted. The student of this lesson should ask himself two questions. First, Is the good seed planted in me? Second, Is its growth **encouraged** by the submission of my life to Him who can bring it to blessed maturity? Give God a chance and He will see to the increase (1 Cor. 3:7).

2. **Second Parable. Abnormal Growth** (vs. 30-32). The

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principal point in this parable is not the remarkable development of such a great plant from so small a seed, but the **abnormal aspect** of its development. When Paul, Apollos and the Lord have no interference the crop will be normal and good, but when Satan contributes part of the work we may expect irregular features to appear. What we see here is a gigantic plant springing from the small seed of truth, growing out of all proportion and overspreading the earth. The result is that it affords shelter for the fowls of the air, which represent not good but evil agencies (Gen. 15:11; Mark 4:4; Rev. 18:2). It is evident that this great mustard tree represents not the real kingdom of God, sound to the core, but the **professed** kingdom as the Lord shall find it when He comes again. Like the Christendom of today it will be found giving comfort and shelter to the enemies of the King. The true kingdom will not overspread the earth like a plant of steady though rapid growth, but will establish itself in a lightning flash when the King shall come to overturn hostile thrones and by a sudden appearing take the throne of David (Matt. 24:27; 26:64; Dan. 7:13-14; Rev. 19:11-16).

3. Third Parable. A Corrupting Influence (Matt. 13:33). This parable has also to do with the **professed** kingdom. We must again be sure our interpretation of details here does not clash with our interpretation of these same details in other parables. In the first place the meal cannot represent the unregenerate world, for it is finely ground wheat, the good seed. Then also, the leaven cannot be made to represent truth, for it is constantly employed in the scriptures to represent the very opposite (Matt. 16:6-12; Mark 8:15; 1 Cor. 5:7). Again, the truth put into the world is not hidden, but sown broadcast, and it does not work gradually among men until the whole world is converted, for at the end of the age there will be both the righteous and the unrighteous, with the latter in the majority (Matt. 13:41, 49).

A prayerful study of the word makes the meaning of this striking little parable clear. It simply views the true doctrine of our Lord into which the leaven of false teaching has been cunningly injected, with the sad result that when the King comes to receive His kingdom He will find a scheme of doctrine saturated with Satanic theories and ideas. The truth does not spread among men like leaven in a lump. False doctrine does. The truth will not be universally felt at the end of the age. False doctrine will. (See 2 Tim. 3:13; 4:3-4).

Beware of false teaching. It is the bane of all nations. It is the most appalling curse among men, blighting and corrupting the brightest and strongest minds in lands that are called Christian as well as in lands where the blinding cloud of ignorance is most opaque. (See Rev. 2:14-15; 1 Tim. 6:20; Col. 2:8; Jer. 23:16; 2 Jno. 10; Rom. 16:17-18; Gal. 1:6-7.)

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Verses 26-29. What alone can man do in raising grain? Sow and cultivate. What must bear the fruit? The earth. So in the work of the Savior what alone can the servant do? Sow and cultivate (1 Cor. 3:6). But who causes the seed to take root and fruit to come forth? God (1 Cor. 3:6-7) for even the sowing must be done in His strength (John 15:4; 2 Cor. 12:9-10).

Verse 29. What does man do when his grain is ripe? Puts in the sickle. What will God do when the harvest of the earth is ripe? Send forth His Son to reap (Rev. 14:14-16). When Christ comes what else will be gathered besides the ripe harvest? The evil (Rev. 14:17-20).

Verses 30-32. When will the kingdom in mystery form be manifested? In the tribulation. The "mystery" (secret) of the kingdom is that for a brief period it will fall into the hands of the devil. What do we find lodging in its branches? The fowls of the air. What do the fowls of the air represent in one of the other parables? Satan and his co-workers (Mark 4:4-15). Do we find the children of Satan mingled with the children of God in the church today? 2 Cor. 11:13-15; 2 Tim. 3:5; Titus 1:16.

Matt 13:33. As a typical substance how is leaven always mentioned in the Old Testament? In an evil sense (Ex. 8:15-20; 13:3-6-7; 34:25). How is it used in the New Testament? To represent malice and wickedness in contrast with sincerity and truth (1 Cor. 5:6-8; Matt. 16:12). But on the contrary how was meal used? Lev. 2:1-3; 6:15-17. In dealing with doctrine as the woman is doing in this parable is she in her proper sphere? 1 Tim. 2:12. If these things are to keep their meaning what does this parable mean to us? It warns that the true doctrine of the kingdom (Matt. 4:4; 1 Pet. 2:2) will be mingled with corrupt and false doctrine (1 Tim. 4:1-3; 2 Tim. 2:17-18; 4:3-4; 2 Pet. 2:1-3).

Golden Text Illuminated.

Thy Kingdom come, thy will be done in earth, as it is in heaven (Matt. 6:10).

This petition of the Lord's prayer will be fulfilled. But the very words indicate its futurity when he says, Thy Kingdom come. And we look for this to take place only when we shall see the coming King, the One who in His coming shall put to flight the wickedness of men and bind in subjection the evil one. When this takes place, His will will be done on earth as it is in heaven.

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THE WHEAT AND THE TARES.

Matt. 13:24-30, 36-43. July 28, 1912.

Golden Text, Matt. 13:30.

T

RUE to Satan his imitative and deceptive character, now appears in the role of a sower of seed. The great deceiver works in ways strikingly similar to the ways of Christ Himself. We must not think that all seed sown is good, even though at first it bears resemblance to the incorruptible word. Remember, Satan, too, is a sower, and he works with a diligence only surpassed by our Savior.

1. Two Kinds of Seed Sown (vs. 24-26, 37-38). It is interesting to note in this parable the designation of the good seed as "the children of the kingdom" (vs. 38). The seed of the kingdom produces children of the kingdom (its proper fruit) having in themselves more of the good seed, and thus the truth reproduces itself. Christ, the Sower, brought the children of the kingdom into the world, the field. As we have before considered the growth and fruitage of the good seed, we will now give attention more particularly to the other kind of seed. We will turn upon this subject three word-questions, what? When? Why?

(1) What? What is represented by the tares sowed in the field? The answer given by our Lord is, "the children of the wicked one." The tares (lit. darnel, resembling wheat) have been distributed in the world with prodigal hand by one who knows that **men** must be the channels of evil if the world is to be corrupted and wrested from the King.

(2) When? When could Satan work out in the world the villainy conceived in his heart? Mark well the answer. It was **while men slept**. Opportunity for such evil work is never lacking, for few and far between are the men who are awake to the realities of the spirit realm. The heavy slumber of men lulled into the senseless state by sweet sin's charm gives the devil an advantage he is not slow to use (Prov. 19:15; Rom. 13:11).

(3) Why? Why should this evil work be done to thwart and oppose the Sower of the good seed? Our question is answered when we remember who was responsible for the tares. He is the devil, the **enemy**. Satan is not, as many suppose, merely the personification of degradation and stupid godlessness. He is Christ's enemy always and **everywhere**. Nowhere does he appear otherwise than as the adversary of God's Son. He does not entice men to vice because of any satisfaction coming to him from their depravity, but he does seek in every conceivable way to incite them to revolt against the One he hates above all, Jesus Christ. A sample of his crafty opposition to the purposes of the King whose throne he would hold for himself comes before us in this parable. As a result of

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seeing this we should expect Satan to work by means of universities and religious organizations as well as by dram-shops and brothels (2 Cor. 11:14).

2. Wheat and Tares Growing Together (vs. 27-29, 38). From this parable we learn (1) that the sons of the kingdom and the children of the wicked one will grow side by side until the time of harvest; and (2) that the reason for this provision of the great Householder is that He is not willing to uproot the righteous with the unrighteous. We may sometimes wonder why the Lord does not at once gather out the wicked from the world. But as we study His purpose in allowing the wheat and the tares to continue together, we are impressed by His tender care for His children, His patient forbearance with an inexcusably wicked world, and the perfect balancing of mercy and justice in His declaration concerning the delayed but inevitable day when the wicked shall be gathered out of the kingdom (2 Peter 3:9; John 13:1). Had the householder proceeded to destroy the tares at the suggestion of his servants, the wheat must have suffered. If the Lord were to empty the vials of wrath and destruction upon the wicked at the instance of some of His hasty followers it would cause suffering and anguish to His own children. So He awaits **that day**, the right day, the day set by the Father's wisdom; and we, too, can afford to wait.

3. The Harvest and Separation (vs. 30, 39-43). Scoffers and unbelievers find consolation in the thought that for so many centuries the wheat and tares have grown together (2 Pet. 3:3-10), surely all things will continue unchanged forever, and thus they put far away the evil day (Amos 6:3). But the time of harvest and separation is rapidly approaching and no flimsy barricade of unbelief can shield the sinner from his doom in that day (1 Thess. 5:2-3). The harvest which has to do with the separation of the sons of the wicked one from the sons of the kingdom will be in the end of the age (not, world; see R. V.), that time which is the theme of Matthew 24.

It is glorious to know that some day the great King is to have a kingdom from which workers of iniquity will have been eliminated (vs. 41). But it is with solemnity we view the destiny of those who must be severed from the hope of the righteous for ever (vs. 42). What havoc sin has wrought that the resplendent glory of those who reign with Christ (vs. 43) cannot be without the previous commitment of millions to the furnace of fire, the wailing and gnashing of teeth! See Rom. 6:21-23; Gen. 3:17-18; 1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5; Rev. 21:27.

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Verses 24, 37, 38. In this parable what is the good seed? Not the word as in (Matt. 13:4, 19) but that which the word

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has produced (Pet. 1:23), the children of the kingdom. Who is it that sows such seed? Christ (Jno. 10:16, 28; Titus 2:14). What then is the believer's part? To surrender himself into God's hand (2 Cor. 12:9) and having done this to make known the message (Rom. 10:14-17).

Verses 25, 38, 39. How does Satan the sower of the tares, work? 2 Cor. 11:3-14; Eph. 6:11. As a result of his subtlety what is he enabled to do? To sow these tares right in the midst of the good wheat (Acts 20:29-30; 1 Tim. 1:19-20; 2 Tim. 1:15; 1 Jno. 2:19).

Verses 26. When and how do the tares become manifest among God's children? At the time of the fruitbearing for we can judge man only by his works (Luke 6:43-45; Matt. 7:20).

Verses 27-29. Why will God not let his servants here gather up the tares? Because they might root up the wheat at the same time. Why should there be danger of their rooting up the wheat? Because they can only judge what a man is by his works (Matt. 7:20) and these do not always correctly place him (1 Cor. 3:1-4; 6:7 and Col. 3:8-9 with Gal. 5: 22-26).

Verses 30, 39-43. When will the tares be gathered together for burning? When Christ comes again (1 Thess. 1:7-10). But before he shall have come to earth what shall have taken place? The rapture of the saints to meet Him in the air (1 Thess. 4:14-17). Between these two events what shall have taken place? A number have been saved (Rev. 7:4-17). What follows Christ's coming to earth? His reign of a thousand years (Rev. 20:1-6) during which time those who were saved during the great tribulation will replenish the earth. After the thousand years are finished what follows? Satan is loosed, man is again tested and found to be a failure, the tares are raised and judged and all the lost are cast into hell (Rev. 20:7-15). What is the next and final great event? Christ delivers up the kingdom to the Fathers (1 Cor. 15:24-28; Rev. 21: 1-4).

Golden Text Illuminated.

Gather ye together, first the tares, and bind them in bundles to burn; but gather the wheat into my barn (Matt. 13:30).

Is it not foolish to be living in the world without a thought of what you will do at last? A man goes into an inn, and as soon as he sits down he begins to order his wine, his dinner, his bed; there is no delicacy in season which he forgets to bespeak. He stops at the inn for some time. By-and-by the bill is forth-coming, and it takes him by surprise. "I never thought of that! I never thought of that!" "Why," says the landlord, "here is a man who is either a born fool or else a knave. What! never thought of the reckoning—never thought of settling with me!" After this fashion too many live. They eat, and drink, and sin, but they forget the inevitable hereafter, when for all the deeds done in the body, the Lord will bring us into judgment. —Spurgeon.

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fore, under the mighty
hand of God, that He may ex-
halt you in due time.

1 Pet. 5:6

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? ? ?

See Pages 412 and 413

Not I,
But Christ

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“When the devil wants a stone to fling at a minister he is sure to use some covetous, censorious, hypocritical professor to throw it.”
—Spurgeon.

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for

AUGUST -- 1912

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“Privilege bestowed by grace is a grave responsibility.”
—G. C. Morgan.

**A Bible Study Mag-
azine for Earnest
Men and Women
Everywhere.**

Grace and Truth

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G Nothing is loss, or waste, that can mirror
the excellencies of the Pre-eminent Christ.
W. A. Crouch.

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EDITORIAL

Irreverence

A FEW weeks ago, a woman named Madam Waldvogel who conducts a cafe in Zurich, Switzerland, in casting about for some unique method of advertising her business, stumbled upon the idea of using Bible quotations. Accordingly there appeared on the walls of her establishment, such phrases as, "Come unto me and I will give you rest," and "Abide with me." Happily a strong sentiment has arisen in Zurich against such profanation of God's Word, and the likelihood is that Madam Waldvogel will soon have the passages painted out under the mandate of the courts of Switzerland. Madam Waldvogel's advertising scheme is but an indication of the world wide irreverence which prevails to the Word of God.

In America irreverence to the Word has taken a form which is most subtil. Satan knowing well the difficulties of his task, has devised a method of inoculating the virus of the deadly irreverence disease which has proven amazingly successful. His method is the Bible joke. Christians everywhere apparently enjoy a Bible joke. Preachers are veritable storehouses of Bible jokes. Only a few months ago in one of our thriving college towns where 300 young men are being prepared for the gospel ministry, at a popular entertainment largely attended by faculty and students, the audience is thrown into parox-

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isms of laughter by a series of Bible jokes. These are facts which indicate the growing power of the Bible joke, Satan's tool which he is wielding with fearful effectiveness in making this age an age of irreverence to the word of the living God.

Irreverence begets higher criticism.

It is one of the groundless claims of the higher critic that he bears a most reverent attitude toward the Bible. In this he is much like the little boy who promised his mother never to swear again and a few minutes later she found him standing in the middle of the back yard quietly swearing to himself, and when she reproached him he said, "Some how, mother, I likes to say one thing and do another." The higher critic likes to talk loudly of reverence but in fact he hesitates not at the most destructive irreverence conceivable. Somehow, he likes to say one thing and do another.

A mild irreverence to God's word is the first step to higher criticism and higher criticism is the open door to blatant, barefaced, blasphemous infidelity!

That God's word calls for the reverence of His children cannot be denied. How can men be irreverent toward that book of which the Psalmist said thousands of years ago, "Thy word is a lamp unto my feet?" How can men doubt its inspiration when the Holy Spirit declared through Paul, "All Scripture is given by inspiration of God"? How can men doubt that the prophets of old were led by God when the spirit saith expressly, "Holy men of God spake as they were moved by the Holy Ghost"? How can men fail to daily feed upon the Word of God when Christ himself has declared, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God"? Is it not sad-denying that men dare to arbitrarily select such portions

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of the word as they think are true, while others are relegated to the junk heap of "myth," legend," and "saga," when God has plainly said through one in the olden days, "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever."

"I shall not be ashamed when I have respect unto all thy commandments."

Irreverence to the Word of God is the fertile egg from which the Romish church hatched her aggregation of wicked doctrines; from which France hatched her "Reign of Terror" and from which the anti-Christ shall one day hatch his plot against the Kingdom of the coming Christ. Irreverence to the word of God is the dynamite which will forever blast hope from the souls of the lost. Irreverence to the Word of God ruthlessly tears God from His throne of Truth making Him a liar, and exalts Satan, the Prince of Liars, as the only Truth-teller in the universe, while the abyss reverberates with the diabolical glee of countless demons and Hades, the prison house of the unbelieving dead enlarges herself and reaches out her hideous arms to receive the augmented multitude of the condemned. Irreverence to the Word of God is the root sin of this age, planted in our colleges, in our academies, in our universities, and (God help us) in our churches.

May God in grace raise up champions for truth who with unqualified fearlessness will contend earnestly for the faith once for all delivered unto the saints, holding forth the word of life and light to a sin-darkened age, and who will patiently call men into reverence to the word of truth, God's inspired message.

Holiness

THAT a stronger emphasis than is now being given by the ministry should fall on scriptural holiness is incontrovertible. The Bible teaches that God is looking to His children for holiness, but the pulpit of today is practically silent on the question. Fear of man, love of money, and the doctrines of demons have a far larger place in the preaching of today than is healthy for the spiritual condition of the rising generation. Result,—“civic righteousness” has supplanted God’s message of personal salvation and personal holiness. Not only is the need of the hour, more teaching on individual holiness, but more holiness.

There are false teachers in the land who have brought in damnable heresies on this subject, claiming that God stands ready to take away the old Adamic nature. That such wretched rubbish is unscriptural needs hardly be said, but that the true word of God on personal holiness has become a dead letter in the majority of Twentieth Century preaching, and teaching may have grown out of the fact that men have, pendulum like, swung clear away from anything and everything that bears the name, holiness, because of the excesses to which the false teachers have gone. If such be the case, it is not only illogical but insane. We should indeed swing away from the doctrines of men, but never from the doctrines of God.

There is a scriptural holiness. It holds aloft a standard which is so glorious and rich in its possibilities of purity and cleanness that some, upon coming to the light instead of embracing God’s truth shrink back amazed, abashed, self-condemned, fearful, hardly daring

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to believe what God doth say. The light of the word is too strong for the eyes of their faith.

The Bible teaches that God's children may live day by day without committing sin. The Psalmist, moved along by the Holy Spirit said, "Thy word have I hid in my heart that I might not sin against thee." Who dare sneer at the importance of Bible study in the light of such a passage. A close walk with God in the study of His blessed word has, in God's mind, a wondrous purpose,—that I might **NOT SIN** against Him.

The Apostle Paul holds aloft the same truth in his Colossian letter when he says, "That ye might walk worthy of the Lord unto all pleasing." A moment of meditation and these amazing words reveal to us that we are being taught in this passage to live worthy of God in all things and to please God in all our daily walk. What, live worthy of my gracious God in my daily doings?—impossible! Nay, not impossible, my brother, for it is written, "that ye might walk worthy of the Lord unto all pleasing." What, be pleasing to the Holy One in all things?—beyond reason! Nay, not beyond reason, child of God, for God doth say, "That ye might walk worthy of the Lord unto all pleasing." He who knows the very hairs of thy head and marks the sparrow's fall would not taunt thee with the impossible. He bids thee, "Walk worthy of the Lord unto all pleasing!" John confirms this blessed teaching in his first epistle. "My little children, these things write I unto you that **ye sin not!!**"

Now may God forbid that we should confuse this holiness, this life of victory, with the spurious and wicked "total eradication-of-the-adamic-nature" doctrine. In many passages the Bible speaks of the old nature by the name "sin," using such expressings as, "It is

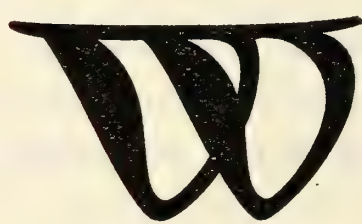
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no more I that do it but sin (the old nature) that dwelleth in me," and "Let not sin (the old nature) reign in your mortal bodies." The deeds of the old nature are the fruit of this evil life and may be rightly called "sins" to differentiate them from "sin" (the old nature) which produces them. God nowhere teaches that we can live without the presence of sin in us,—but he everywhere calls us to a life of victory over sins. The Bible does not teach sinlessness, but *sinslessness!*

While we are never told that we can be free from the presence of sin, which is the flesh, yet we are plainly told to make no provision for the flesh. God does not eradicate the evil sap from within us, but promises us his own power to prevent the bearing of evil fruit. We cannot drive forth the tiger of the old nature but he can be repressed by power divine and kept from rending our souls with wicked deeds.

God in grace teach us that thy word is given us that we might not sin!

The Booklet Work



WE are thankful for the marked interest shown by the Grace and Truth readers in the Booklet work which was suggested and outlined in the last issue of the magazine, but there was not the enthusiastic response for which we had hoped nor has it been by any means the response which the importance of the work merits.

Satan is flooding the land with wicked teaching,

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which is being sent forth in printed form from the publishing houses of Christian Science, Millennial Dawnism, Spiritualism, Seventh Day Adventism, Roman Catholicism and a thousand others, indeed, like the demons of old their "name is Legion." From these poisonous fountain heads the streams of soul destroying teaching are going forth. They publish their books by the carload. Tons and tons of heresy are prepared for free distribution. Men are reading it and in many cases believing it and are drawn away forever into the doom of the Christless.

The editor of Grace and Truth has laid the suggestion of the booklets before the readers of the magazine that they might take it to God in prayer and act on His bidding. It is the purpose to publish the articles which the readers of the magazine feel have brought and will bring the greatest blessing and can be used of God in offsetting the fearful tide of evil teaching. We wish to get out the booklets in large editions of 100,000 or 200,000 or even 500,000 and then through the assistance of the readers of the magazine and Christian workers everywhere give the booklets a wide free distribution.

The voting blank which appeared in the last issue will be found in the back of this issue for the benefit of the many readers who did not vote last month.

The success of this work depends upon the children of God. If the devil can find the money to send forth millions of dollars worth of free literature from his publishing plants, surely the believers in the truth of God's book can find support for so greatly needed a work as the Booklet work of Grace and Truth.

Our God is able.

Upward Bound (?)

A READER of Grace and Truth has sent in a clipping from a well known denominational paper. Across the face of which he has written in bold hand, "Diabolical rot." We give the clipping.

DIABOLICAL ROT!!

Of course; but fewer things are wrong than ever before. Some things used to be right which are wrong now; but more things that were wrong are now at least getting to be right. The man who says the world is going to the bad but displays his lack of information. He does not know what has been and he does not know what is and what is beginning to be. We make a good deal of noise at times about things which go wrong, about which no noise at all was made some time ago. The amount of noise made, say, about grafting, about suicides, about social impurities, does not necessarily indicate that these things are more common now. In fact, the noise made may prove that those abuses have grown less frequent and have become more abhorrent. We are certain of one thing, that the newspapers, with their net of wires and multitudes of reporters who are paid for the amount of "copy" they telegraph in, collect quantities of evil happenings which would otherwise never be heard of.

God has brought the race a long way upward, an almost incalculable distance; and the momentum of this upward tending increases. Every decade now makes a remarkable improvement.

Right you are! It is indeed "diabolical rot," but the sad part of it is, that the hundreds, yea the thousands are swallowing just this rot and smacking their lips and saying it tastes good.

May God open the eyes of His people to the fact that the trend of this age is indeed downward; that the inspired word which declares "evil men and seducers

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shall wax worse and worse" cannot be put down; that the world is rejecting the proffered offer of grace in Jesus Christ; that the awful Kingdom of the anti-Christ, the heading up of all sin, is yet ahead of us; and that naught but the coming back of the Lord Jesus Christ, earth's king, can set things right.

Lord Jesus come.

(Lord, I had rather take the worst from
Thee than the best from Thine enemy.)
—Spurgeon.

The Revealing of the Mystery

By Orson P. Jones
JOHNSTOWN, COLO.

This paper on the mystery was read before the Colorado Baptist Ministers' Conference at Colorado Springs in October, 1911, and before the Rocky Mountain Bible Conference at Denver in December. It is upon a neglected theme of Bible study and deserves the prayerful reading of every member of the Grace and Truth family. This study will appear in Grace and Truth in four installments.—Editor.

PART I.

IN dealing with persons and events of the Scriptures, we have a clear sense of perspective. We realize that Moses had been dead for centuries when John preached; that the events of Acts follow the events of the gospels. But in dealing with doctrines and forms of worship we are prone to lose this sense of perspective and the teachings of Moses, John, Jesus and the Apostles, instead of taking their proper places in the background or foreground, are jumbled together in hopeless confusion.

Especially in the book of Acts must we emphasize perspective as it is the record of a transition period: two ages with their doctrines meet, mingle, and separate on these pages; godly men part from each other to take their stand with God's old revelation or God's new revelation. It is the purpose of this study to throw lights and shadows into the narrative so that the great doctrines which you and I claim as a heritage, and the men who set them forth, may stand out in bold relief against the doctrines of the previous age.

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In that day of controversy, the dissensious and contentions which racked the early church, centered around a clearly defined body of teachings known as the mystery. It involved tremendous changes in the faith and practice of God's people and evoked tremendous opposition, especially toward Paul who was accepted or rejected as a teacher according as his mystery teachings were accepted or rejected. The foundation of the church was laid on the ruins of the temple and "the old men wept" at the "end of that which was passing away," while "many shouted aloud for joy" as the Holy Spirit led in triumph among the Gentiles.

To observe the dawn of a new day we must first stand in the darkness and watch for the faint glimmers of light and to understand these men as they grappled with the great mystery controversy in the dim light of dawning revelation we must first stand with them in the age when the mystery was not made known; when it was

"MYSTERY HID IN GOD" (Eph. 3:9).

1. *The Old Testament prophets are silent concerning any interval between the birth and reign of Messiah.*

And so is Gabriel as he speaks to Mary: "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." It would be only natural to conclude from these words, that a child is to be born, grow to manhood, wrest the throne of David from the power of oppressors; and reign in fulfillment of the Davidic covenant and the prophecies. Instead,

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over nineteen hundred years have elapsed since that child was born; no one sits on the throne of David; and the house of Jacob is scattered and without a ruler.

But not one word of Gabriel's reiteration of Isaiah's prophecies shall fail; the prophets spoke the word of God, not dreams; and God's covenants still belong to Israel, though "a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written 'There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob'" (Rom. 11:25, 26). God has simply separated the introduction of Messiah from the setting up of His kingdom, by a gap of centuries; two events, which to the eye of seer and prophet, were immediately consecutive.

The prophecy of Gabriel is a typical example of Messianic prophecy, and as the foundation for this study I wish to leave the thought with you that prophecy is absolutely silent concerning any interval between the appearance of David's son and the assuming of David's scepter.

2. Our next thought is that Jesus teaches very little concerning any interval between His earthly ministry and His earthly reign.

John the Baptist, Jesus, and the disciples preached the impending kingdom of heaven or kingdom of God: manifestly, the covenant kingdom of David (1 Chron. 17:7-15); and the kingdom which the "God of heaven" is to "set up" to stand forever, according to Daniel (Dan. 2:24). In the early part of His ministry it is preached "at hand" (Matt. 4:17), but gradually, as the stony hearts of the covenant people reject the king, the "at hand" fades from the message, "the acceptable time" has passed, and the kingdom is placed in the distance.

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Jesus came preaching the kingdom of God, not as the religious and philanthropic department of fallen man's activities but as a definite future event. As he passed the cup at the last supper he said: "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come" (Luke 22:18). He speaks of the budding fig tree as a sign that summer is nigh and says: "Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh" (Luke 21:29-31). "And being asked by the Pharisees"—a most natural question—"when the kingdom of God cometh," he answered them and said: "The kingdom of God cometh not with observation" (Luke 17:20, 21). We are not to observe its steady march across the continents and mark its progress as the strongholds of Satan fall nor are we to see the kingdoms of the world one by one submit and become the "kingdom of our Lord and of His Christ"—"neither shall they say, Lo, here! or, there! for lo the kingdom of God is in the midst of you" (R. V. margin). Today it is not located in the hearts of the men of this evil age, neither is it the professing nor the possessing church, but it will be a world-wide manifestation of the awful power of God when Jehovah comes to be "King over all the earth" (Zech 14:9). Like travail upon a woman, it shall come upon a world which shall be saying "Peace"! and "safety"! Before they can say "here it comes"! or "there it is"! it shall be in their midst (1 Thess. 5:3).

Even those who deny any such definition of the kingdom, must admit that the disciples correctly or incorrectly believed implicitly that Jesus of Nazareth would restore the Davidic, prophetic, earthly kingdom to Israel. "Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy

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kingdom" (Matt. 20:21). And if in three years of daily association, Jesus did not remove any such impression it is very good evidence that he did not wish to.

In the last year of his ministry another event is interposed between them and the prophetic kingdom. In Matt. 16:21 we read: "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed; and the third day be raised up." But remember,—beyond the opened grave, his disciples beheld not an interval and the preaching of a cross, but the undimmed glories of Israel's kingdom.

Finally, as he nears Jerusalem and Calvery, he speaks unto them a parable; "because they supposed," even with His crucifixion and resurrection teaching fresh in their minds, "that the kingdom of God was immediately to appear" (Luke 19:11).

A nobleman goes into a far country to receive a kingdom and to return. He leaves servants of varying faithfulness to carry on his business among citizens who hate him and declare: "We will not that this man reign over us." On his return, servants are rewarded and wrath is visited upon the citizens. For the first time, the mere fact that there was to be an interval before the king appeared to reign over his kingdom was forcibly impressed upon the disciples. How clearly they foresaw the character and scope of the period of His absence is illustrated a few weeks later by their importunate question on the ascension mount: "Lord, dost thou at this time restore the kingdom to Israel" (Acts 1:6)? Their interpretation of his parable is satisfied with a period of waiting forty days long.

Even then his answer is absolutely non-committal as far as the length of the period is concerned. There

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is no answer to the cry of their hearts, "How long? O Lord!" "It is not for you to know times and seasons which the Father hath set in his own authority" (Acts 1:7).

Thus far we have seen that if God had planned for an interval between the birth and reign of Messiah, he had not revealed it to the sons of men previous to the appearance of Jesus and that Jesus himself teaches very little concerning the interval. Many will say in contradiction to this that the gospels are full of teachings concerning this age, but let me turn your eyes to the men who wrote the gospels, as they stood gazing into heaven. Their minds are full of the prophets; their hearts are full of the kingdom; the King is their Lord and friend; He has gone to receive a kingdom and to return; two men in white apparel have confirmed it: "This Jesus shall so come in like manner as ye beheld him going into heaven"; they are to tarry in Jerusalem until power comes; they are to be witnesses. They stand benumbed before a mysterious interval that suddenly confronts them between the ministry and reign of Jesus.

We stand with them at the door of Acts.

“An impatient Christian can never walk
with a patient God.” —T. Baird.

Annihilating Christ

By Dr. I. M. Haldeman

NEW YORK CITY

In last month's issue of Grace and Truth we gave a brief article by C. C. Cook, entitled, "A Few Words on Russellism." So keenly do we feel the importance of sounding a clear note against the teachings of Millennial Dawnism that we, this month, give the following extract from Dr. Haldeman's booklet on the subject. The extract is published by permission of Dr. Haldeman.—Editor.



MILLENNIAL DAWNISM" flings itself against his sacred cross.

It blasphemes the Cross of Christ.

In Holy Scripture the cross of Christ is uplifted side by side with the person of Christ. No sooner is the wonder and glory of his person set forth than the marvel and the mercy of his death is proclaimed. No sooner is the manger anticipated than the cross is revealed. If from eternity Jesus in his personality is seen as the infinite and unbeginning Son of God, he is also announced as the lamb foreordained *before*, and slain *from*, the foundation of the world. If the first pages of the Bible gleam with the glory of his person, they grow crimson with the blood of the cross. The shadow of that cross falls aslant on Eden's gates, across the slain lamb on Abel's mound, deepens the darkness of the black passover night, outlines itself through the sacrifices of the wilderness way, and is multiplied and repeated on the Temple altars, culminating in that awful moment when the hill of Calvary becomes the center of an agony no tongue can describe; when the Son of God cries out the woe of his forsaking; when heaven turns black as night amid the

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full shining of the sun; when earth shivers as with an icy blast of fear, and hell itself is paralyzed with the horror of its own expression.

In that hour the sinless Son of God suffered in his body.

The downpour of a cloudless sun from the zenith of an eastern sky fell with its full radiance and the pitiless pelting of its burning rays upon his uncovered head. His head was crowned with thorns, each thorn stabbing him like a knife. A great nail went splinteringly through his crossed ankles into the wood. A nail went tearingly through the fibres and muscles of each hand. The blood, driven back to the heart, thundered again in his ears. Slow strangulation, like a relentless hand with clutching fingers, gripped at his throat. The eyes were dimmed with unshed tears and filled with pains that lanced and stabbed them. The nerves repeated every sensation of the overcrowded brain and multiplied their consciousness a millionfold. The heat of his body became as the flame of an inward, raging fire; the lungs were without air, the lips dry, cracked and parched. He suffered all the agony of hanging, all the horror of the rack, all the torture of the stake.

All this he suffered in his body on the cross.

Any attempt to describe it is a destruction of language, a ruin of vocabulary, a mockery of rhetoric, a disintegration of phrase, and a pitiful waste of words.

But in that hour upon the cross he suffered not only in body, but in soul.

Who can convey the agony of his soul?

It was not the smiting of man, but the smiting of God that agonized him.

It was not the suffering of body that tortured him, but the suffering of his soul. It was not the nails that

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hurt him, but the hiding of his Father's face. "My God! My God! why hast thou forsaken me?" he cries. Says the prophet, he was "stricken, smitten of God, and afflicted" (Isaiah 53:4).

God smote him!

"He made him to be sin for us" (2 Cor. 5:21).

God looked upon him and saw him as the concrete representative of the sin of the world and smote him as such. He smote, not with the hammer and the nail, the instrumentalities of man, he smote with that blow of blows—the hiding of his face. He turned his back upon him. He forsook him utterly. Out of the overwhelming depths of that separation came the cry of the forsaken.

The agony of the cross was the agony of both body and soul.

The value of the agony was infinite.

It was infinite, not by reason of duration, but by reason of the infinite *person* who suffered it. Because he was infinite the agony was infinite. It is the equivalent for infinite punishment of sin, and, by so much, demonstrates that the punishment for sin must be infinite; that the sinner who gets underneath the punishment of sin will be underneath it forever.

What is God the Father doing in this awful tragedy? What is His part?

He is there revealing His inexorable justice and his infinite wisdom. On the same principle by which sin and damnation came into the world, he is finding a way by which to bring righteousness and salvation into the world. It was on the principle of "the one for the many" that ruin came; one man sinned and all were made sinners. On the cross a second man takes the place of the first man and receives the punishment that

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is his due. He dies in body and is separated from God in soul. He satisfies the law, the government, and the being of God. He establishes the righteousness of the law, He enunciates the righteousness of God. He provides a basis on which God can reconcile the world to himself and deal with it in grace. He provides a basis on which God can still be just, and yet justify the sinner. He opens up a righteous channel through which salvation may flow forth unimpeded to the sons of men.

O that cross! It is the center of the universe. It is the architectural plan of the world. When God spun this earth into space, when he formed the seas and the high hills, and all the rivers of waters, he built it and fashioned it with the thought of the place that is called Calvary—Golgotha—the place of a skull. On that rocky skull—that prophetic, symbolic head of human death—he would erect the cross of death and, by a Redeemer's dying, make it to be "the death of death and hell's destruction."

The cross is the center of the emotion of God, the palpitating center of all infinite feeling, sensation and sentiment. He who touches the cross, touches the nerve of God. It is the center of the immense counsels of the Almighty. It is the agent of the everlasting covenant. It is the science and the song, as it is the unending theme, of eternity. He who draws nigh will hear a voice saying, "Come unto me and I will give you rest." He who draws near will hear the beating of a Father's love. He who throws his arms about it will feel the claspings of a Father's love.

The cross! It tells out all the sorrow of a sinless Son of God. It reveals a perfect sacrifice, a willing

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substitute, an absolute Savior. It tells in language which needs no translator's verb, nor grammar; a language which speaks to every ear and makes itself known to every heart, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The cross! It is the price paid for redemption, and so wonderful in all its depths and heights and lengths and breadths of infinite wisdom and limitless grace, that an Apostle who had breathed the breath of Athenian culture and stood amid the circle of its listening philosophers, gathered in the radii of a Mars Hill, lifts up his prayer and cries, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and announces that henceforth he is "determined not to know anything save Jesus Christ and him crucified."

This, then, is the cross of Christ, and well may we sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Millennial Dawnism comes to the foot of this cross sublime with two propositions:

Annihilation!

Substitution.

Annihilation is the foundation proposition.

Millennial Dawnism teaches that death has but one signification: that it means exclusively *the cessation of being*. When sentence of death was passed upon Adam, that sentence meant the extinction of Adam and his posterity. When Adam died he ceased to be. He was extinct. All the race of Adam who have died since are

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extinct. Every human being who dies today ceases to be, becomes extinct, is annihilated.

The second proposition is Substitution.

Substitution is the act by which one person becomes a substitute for another. The act by which one person takes the place of another. The only way in which the sentence of death could be counteracted, justice honored, the law executed, and man saved, was by the coming of one who should take Adam's place and pay the penalty due to him and those brought forth from him.

Millennial Dawnism agrees that the substitute must pay in kind the penalty of the person for whom he is substituted.

If, then, cessation of being, non-existence, annihilation, is the penalty of sinful man, he who would become a substitute for him must pay his penalty to the full.

The substitute must himself be annihilated!

Millennial Dawnism announces that Jesus Christ is the substitute provided of God to take the place of Adam and his posterity—suffering the penalty due to him.

The logic of the proposition would require that Jesus Christ, who died on the cross as a substitute for sinners, should become extinct—non-existent—annihilated!

That would be the logic of the two propositions which Millennial Dawnism brings to the foot of the cross.

The Annihilation of Jesus Christ!

Does Millennial Dawnism hesitate before the logic of its own propositions?

It does not!

Millennial Dawnism faces the inevitable conclusion.

Coldly, calmly, and deliberately, it teaches that

Jesus Christ was annihilated on the cross!

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As a substitute he gave up his human life for the race. He ceased to be. He became extinct. He was annihilated.

In order to break the shock of this statement—the bare, simple horror of it—Millennial Dawnism teaches that after the total extinction of his humanity, our Lord, in some peculiar way, was created over again, not as a man, but restored to his former state, as an invisible spirit being. So far from mitigating the shock, this added proposition only intensifies it by its inevitable conclusion.

And this is the inevitable conclusion:

If Jesus Christ had but one nature (as Millennial Dawnism teaches); if that one human nature was destroyed on the cross; as there can be no personality without a nature of some sort, then, when the one and only nature which he had when he died was destroyed, the personality inseparably united to it was destroyed. Now, if the personality of Christ was destroyed (and it must have been if he had only one nature and that nature inseparably connected with his personality was destroyed), it could not be restored, revived or recreated. That which does not exist cannot be recreated. It may be created. But it will neither be an old nature nor an old personality. It cannot be the identical personality at all. It must be a distinctly new one. From this it would follow that the personality which died on the cross cannot be the personality which Millennial Dawnism teaches resumed its personality and its spirit nature. The Christ who made the atonement, is not the Christ who lives after the atonement is made. As the Christian who made the atonement was destroyed, the Christ whom Millennial Dawnism preaches is not the same Christ. It is another Christ which is not

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Christ. The Christ of the cross, and therefore the Christ of God, has been destroyed. Thus, with all the veil off, we come back to the original and undisguised proposition of Millennial Dawnism, that the Christ who was born of the Virgin Mary, who died on the cross, was *annihilated*.

Let it be repeated, so that the horror of it may be fully experienced:

Millennial Dawnism teaches that

Jesus Christ was annihilated.

The proposition is so soul-sickening that it almost precludes the possibility of dealing judicially with it. It is as though one had a sudden glimpse of the open pit and saw the faces of demons aglow with joy at the blow struck against the cross and the holy person of him who died thereon.

This is Millennial Dawnism!

It is one of the signs of the times.

A sign of that time when darkness is put for light and light for darkness; when good is proclaimed as evil, and evil as good; when Christ is preached for Satan, and Satan for Christ; when falsehood stalks through the world as truth, when truth is laughed at as a falsehood, and the Word of God is counted no better than the word of man.

It is a sign of the Devil's dispensation and the near approach of Christ. A sign that Satan is stealing the livery of heaven to serve himself in and, in the name of Christ, deceive the unwary souls of men; seeking to bind them hand and foot, at last, he may cast them into the woe and torment which he knows is his, making them sharers with himself of his eternal bitterness, his endless suffering, and helpless despair.

If any of you have been caught by it, entrapped by

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it, I exhort you at any cost to tear yourself loose from it, as from the all embracing clasp and slaverous suction of a formless, but slowly devouring octopus.

Turn from its blasphemy, falsehood, and frightful perversion of the Holy Truth. Cast yourself down at the feet of the living Christ and own him as real man and true God. He who from everlasting has been God, and who, unto everlasting, will be God and real man in one body and one person. He who alone is the way, the truth and the life. He who alone is the visibility and the manifestation of the infinite Godhead.

May God, the Father, through God, the Holy Ghost, and by the written Word, lead you to God, the Son, "our great God and Savior, Jesus Christ," ere he descends in flaming fire upon all who deny his name—upon all who teach, exploit, and follow in the way of such doctrines as those taught by *Millennial Dawnism*, the wicked and blasphemous system, which teaches *the annihilation of our Lord Jesus Christ*.

By creation, man is a many-faced crystal, reflecting the image and likeness of God; by recreation, he is a many chambered temple, and a habitation of God through the Spirit. —W. A. Crouch.

Separation from the World

By Dr. Jas. H. Brookes

THE separation of the Lord Jesus Christ from the world is the measure of His people's separation. This He clearly states in His intercessory prayer, saying to the Father, "They are not of the world, even as I am not of the world" (Jno. 17:16). While in the world, He was not of the world. He moved entirely outside its sphere of aims, ambitions, amusements, fashions, habits, purposes and tastes. So must we. Not only so, but He declared the unchanging hostility of the world to His disciples. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14); and on the eve of His departure He said to them, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:18, 19).

The world has a distinct and unchanging character, whether it is the rude or cultivated world, the world of the first or of the nineteenth century. "The whole world lieth in the wicked one" (1 Jno. 5:19), however various the methods which the wicked one takes to exhibit its essential and unalterable evil. Sometimes he instigates the world to seek the destruction of the truth by violence, and when this fails, as it always fails, he adopts the policy of Balaam, who could not curse the redeemed nation, but "taught Balak to cast a stumbling

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block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Rev. 2:14). What he cannot accomplish by slaughter he effects by strategy, and in this way has triumphed over the great mass of professing Christians.

Hence the searching and solemn testimony of the Holy Ghost: "Adulteresses! know ye not, that the love for the world is hatred against God? Whoso therefore professes to be a lover of the world a hater of God is constituted" (Jas. 4:4—Bassett's translation). The Christian who loves the world, and conforms to the ways of the world, is guilty of precisely the same shameful sin committed by a woman when she is unfaithful to her husband, and moreover "settles down to be, becomes, takes his stand as" an enemy of God, according to the meaning of the word translated *is* in our authorized version. Christ claims the church as His bride, and when she goes over to the world that lieth in the wicked one, what is it but spiritual adultery, which puts upon her a stigma forever?

Along with the stinging rebuke comes the tender beseeching "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world" (Rom 12:1, 2). But why? Because Christ "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4). If, then, a professing Christian is not delivered from the present evil world, if it still masters his heart and controls his conduct, if he acts and speaks and thinks and desires like the unsaved around him, if his aspirations go out to a worldly life, and his enjoyments consist in worldly pleasure, it is obvious that the end for which Christ died

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has not been gained in his case, nor has the will of God and our Father been done.

Here is the command, and neither indifference nor unbelief can erase it from the book of life: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 Jno. 2:15-17). The Holy Ghost does not say if any unprofessing man, if any unbelieving man, but, if any man, whether he be a member of the church or not, love the world, the love of the Father is not in him; and when this unerring test is applied to every man's standing and hope, how many will awake at last to the bitter disappointment that instead of abiding forever, they are undone forever!

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, we have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you I know you not whence ye are; depart from me all ye workers of iniquity" (Luke 13:25-27). It is not enough to come to the communion table and to listen to the preaching of the Gospel. Every one who claims to be a Christian must enter somewhat at least into the experience of the apostle when he exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal

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6:14). The cross has snapped the link that bound us to this world, now under condemnation.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God: and we are. For this cause the world knoweth us not, because it knew Him not” (1 Jno. 3:1). Alas! the world knows most of those who have named the name of Christ too well, and it knows them because it sees not a particle of difference between them and its own votaries. If one attends the theater, so does the other. If one engages in fashionable dances that are devised to promote licentiousness, so does the other. If one encourages the card table, so does the other. If one plunges into the business of making money as the supreme object of life, and in utter disregard of the warnings of God’s word against the covetousness which is declared to be idolatry, so does the other. If one is over-reaching and unscrupulous in trade, so is the other. If one fills his library with books which heathen might have written, precisely the same books are found in the library of the other.

These words are written with profound sorrow; and if they should fall under the eye of any one who has become entangled in the meshes of the world, most affectionately and earnestly is he entreated to consider immediately, and to consider prayerfully whether he is not bound “to keep himself unspotted from the world” (Jas. 1:27)? For the sake of friends and acquaintances who may be stumbling over him into hell, for his own soul’s sake, and, above all, for Christ’s sake, is he urged to ask himself the question whether he has a right to belie his profession, to inflict a most grievous injury upon the cause he has publicly espoused, to dishonor the Lord who bought him with His blood, to grieve the Holy

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Spirit of God whereby, if he is a Christian, he is sealed unto the day of redemption?

If any are led to reflection and repentance, they may also be led to inquire how they are to get back to their first love. The answer is plainly given in the infallible Scriptures. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you word, and turn unto the Lord: say unto Tim, Take away all iniquity and receive us graciously (or accept the good One): So will we render as bullocks the offering of our lips" (Hos. 14:1, 2). "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (Jno. 1:9). "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Christ" (1 Jno. 5:4, 5). It comes to this; take Christ with a renewed act of faith as a Savior, not only from the consequences of sin, but from the dominion of sin, and from the accursed love of the world.

"He was in the world, and the world was made by Him, and the world knew Him not" (Jno. 1:10). In His last intercessory prayer it evidently grieved Him to say, "O righteous Father, the world hath not known Thee" (John 17:25). So then the world knows not the Son nor the Father; nor does it know the Holy Spirit, for Jesus says, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him" (Jno. 14:16, 17; and the apostle writes, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely

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given to us of God" (1 Cor. 2:12). Well, therefore, may Christians heed the admonition of that Spirit, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath Christ with Belial; or what part hath he that believeth with an unbeliever? and what agreement hath the temple of God with idols? for ye are the temple of the living God" (2 Cor. 6:14-16).

 The second coming of Christ taken in its completed sense is the only hope of the world governmentally. 

—I. M. Haldeman.

The Personal Epoch

By Frank S. Weston

TORONTO, CANADA

THE most incredulous person must now admit that a new epoch has commenced. The time has come for the *personal epoch*—for the gathering up of ten thousand energies in the person of one man. For the past fifty years all has been done by association, by a multitude of small men running her and there without one principle of unity, without one common thought, except the determination to restore all things in the absence of the great Restorer.

The ultimate design of God is the concentration of power in the hands of his own Son. One man is to concentrate in himself the whole empire of the world. His time is to be strickly a personal epoch. An intense unity is to pervade the whole creation (Zech 14:9). One will and one name are to be found everywhere. The feebleness of human associations has been proved. Societies and parties have sunk the world into the depths of corruption. One divine will, one mighty hand alone can raise it to its original level. Such is God's design, clearly revealed in His sacred word. This design is now lost sight of and men in these associations are trying to effect the world's restoration.

Satan has his program and since men will not be united in the Son of God he will try and concentrate them in the hands of the man of sin. It is in accordance with his plan that a personal epoch of the most

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formidable kind seems now to be commencing throughout the world.

It is an absolute necessity that a man of commanding personality should now appear upon the scene. More than one paper has recently called for a commanding man. The luxury, wealth, education and pride of the age has so enervated the civilized world that it no longer holds together. Society has become like a putrid body; all its fibres and ligaments are decayed. It is falling into sections. Look where you will there is disintegration. For this decay God has His remedy provided, the personal presence of His own Son and the absolute rule of the man Christ Jesus.

But this provision does not suit the world. It will not have his truth or righteousness. This rejection of Christ is giving the Devil his opportunity which he is not backward in using. The Devil is wiser than man. While men are running here and there in childish restlessness, organizing societies, the evil one is working his end. His object is to concentrate all power in one man (Rev. 13:17). One powerful mind is to bind together the millions. It is for this end that a personal epoch is beginning which will continue till superceded by the Son of God. The personal epoch will grow till one man rules the world.

The moral conditions of this age are particularly favorable to the establishment of a personal epoch. It is the nature of weakness to attach itself to strength. And weakness is visible everywhere. No man attempts things alone. A company must be organized or a society established. This zeal for associations is in itself an evidence of weakness. The lion hunts alone, jackals go in droves.

Our treadmill education and haste in all things has

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destroyed our strength. Strength of will and force of character, the two parts of heroic minds, are rarer now than at any time since the fall of Rome. We are as enervated as were the Greeks. The world is covering its weakness but it is visible to all who look carefully.

Hero worship is coming to the front. Men are ready to admire and follow one who can do things. Let a man prove his pre-eminence, all will fall down and worship him.

When a great man appears, the world will turn to him. The ivy clings to the oak. The hound obeys the master. So weak men follow masterful men. Give us a hero of surpassing strength and all that dwell on the earth will worship him. It is to be observed that in all ages great men have risen up at moments of special degeneracy. The Judges in Israel, Alexander, Caesar, Charlmagne, Napoleon—all appeared at a time when the surrounding world had lost its vigor through luxury and vice. A great man is required when society is falling to pieces. A great man is a prop to a falling people.

Society today is enervated by luxury and forgetfulness of God. Everything is flabby and weak. The design of God is to have a man rule (Acts 17:31). This will be the personal epoch of the Son of God. Personality is a great thing. One great man binds together more than a thousand men of average ability. So the presence of the Son of God will unite the peoples into one, more than ten thousand preachers. Persons are the greatest powers. We feel little interest in a thing apart from a person. Personality possessing all the charms of our fondest dreams, is in the Son of God. His personal presence and rule on earth will affect every heart, fill every desire and satisfy every want.

Come, Lord Jesus, Come!

Truth in Type

Conducted by

Aaron Schlessman

LEPROSY, A TYPE OF SIN.

LEPROSY.

SIN.

- | | |
|---|---|
| 1. Leprosy is a loathesome disease.
Lev. 13:45. | 1. Sin is a loathesome disease.
Prov. 13:34.
Rev. 21:8. |
| 2. Leprosy extends over and defiles the whole body.
Lev. 13:22.
Lev. 13:13. | 2. Sin extends over and defiles the whole body.
Isa. 1:5, 6.
Rom. 3:10-18.
Ps. 51:5. |
| 3. Leprosy commences with a small beginning.
Lev. 13:2, 3. | 3. Sin had a small beginning (in Eve in Gehazi).
Rom. 3:22, 23. |
| 4. Leprosy is contagious.
Lev. 13:52. | 4. Sin is contagious.
I Cor. 15:33.
Rom. 12:9. |
| 5. Leprosy separates from man.
Lev. 13:4, 46. | 5. Sin separates from God.
Isa. 59:2.
Eph. 2:1. |
| 6. Leprosy is incurable.
Lev. 13:9-13. | 6. Sin is incurable.
Jno. 3:6.
Jer. 17:9. |
| 7. The leper was cleansed by blood.
Lev. 14:1-7. | 7. The sinner is cleansed by blood.
Lev. 17:11.
Heb. 9:22.
I Jno. 1:7. |

Leprosy, a Type of Sin.

“And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead. Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh: he is a leprous man, he is unclean: the priest shall pronounce

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him utterly unclean; his plague is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be" (Lev. 13:42-46).

That leprosy is a type of sin cannot be doubted, though there is no passage of Scripture that definitely makes such a statement. The above passage points clearly to this truth,—he who had leprosy was "unclean." The leper was a type of one dead in sin and the ordinances relating to leprosy were symbolical and typical. We see this dread disease *setting forth sin in seven particulars*.

Leprosy is a loathsome disease. The very thoughts of it fill one with horror. "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean" (Lev. 13:45). Sin, too, is a loathsome disease. The thoughts of sin can only fill the child of God with horror. "Sin is a reproach to any people," says the Word (Prov. 14:34), and is so loathsome to God that it cannot stand in his presence. He who has not taken Christ as his sin-bearer can never stand before God. "The fearful, and unbelieving, and the abominable, and murderers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

Leprosy extends over and defiles the whole body. "If it (the bright spot) spread much abroad in the skin, then the priest shall pronounce him unclean" (Lev. 13:22), "then the priest shall look (R. V.), and, behold, if the leprosy have covered all his flesh, he shall make

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clean the plague" (Lev. 13:13 Marg. A. V.). This is an awful picture of the unbeliever. Sin extends over and defiles the whole body. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5,6). "As it is written, there is none righteousness, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes" (Rom. 3:10-18). "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5). Sin is the toxin that spreads over and defiles the whole being, and, unless one receives the anti-toxin of grace, there is no soundness, no spiritual life.

Leprosy commences with a small beginning—a small red spot. "When a man shall have in the skin of his flesh a rising, a scab, or a bright spot . . . he shall be brought unto Aaron the priest, or unto one of his sons the priests: . . . and the priest shall look on him and pronounce him unclean" (Lev. 13:2,3). Sin had small beginning. Eve partook of the forbidden fruit, and was separated from God. Gehazi received the money which he should not have taken, and became a leper. All men are guilty before God. "For there is no difference: for all have

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sinned, and come short of the glory of God" (Rom. 3:22, 23). There is no difference as to guilt—**ALL** are guilty of sin. The age of accountability brings us under condemnation and sinners before God (Jno. 3:18).

Leprosy is a contagious skin disease of the most loathsome sort. Even the polluted garments had to be burned to prevent the spread of the disease. "He shall burn the garment, . . . wherein the plague is" (Lev. 13:52). Sin is contagious. "Be not deceived: evil communication corrupt good manners" (1 Cor. 15:33). "Let love be without dissimulation. **Abhor that which is evil**; cleave to that which is good" (Rom. 12:9). Sin pollutes everyone that touches it. Let us avoid even the appearances of evil.

Leprosy caused separation from man. If a man have leprosy, "the priest shall shut up him . . . seven days" (Lev. 13:4). All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be" (Lev. 13:46). Sin separates his habitation be" (Lev. 13:46). Sin separates from God. "Your iniquities have separated between you and your God, your sins have hid his face from you" (Isa. 59:2); "You hath he quickened, who were dead in your trespasses and sins" (Eph. 2:1). Sin is the only thing that separates from God. The blotting out of sin through the shed blood of Christ is the only thing that can bring us back to Him.

"I must needs go home by the way of the cross,
There's no other way but this."

Leprosy is incurable. All the priest did was to wait till the disease spread over the entire body, and then pronounced the leper clean (Lev. 13:9-13). Sin is in-

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curable. And I use the word sin to apply to the old nature, it is one of the names of the old nature so frequently used in the Word of God. Sins, the fruitage of the old nature or of sin, are curable. God teaches that it is possible to live without bringing forth the fruitage of the old nature. "My little children, these things write I unto you, that ye sin not" (1 Jno. 2:1). But God does not cure sin. He does not attempt to patch up the fallen nature. "That which is born of the flesh is flesh" (and never becomes anything else); "and that which is born of the spirit is spirit," and such it remains (Jno. 3:6). And again, "the heart is deceitful above all things and exceedingly corrupt (incurably wicked,—the Hebrew means incurable, a far stronger expression than the rendering of the translators; Jer. 17:9). "God takes away the heart of stone and gives us a heart of flesh." He gives us a spiritual nature upon believing in Christ.

The leper was cleansed by blood. "The Lord spoke unto Moses, saying, this shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest . . . then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedarwood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed . . . And he shall sprinkle upon him that is to be cleansed for leprosy seven times, and shall pronounce him clean" (Lev. 14:1-7). The sinner, also, is cleansed by blood. "For it is the blood that maketh an atonement for the soul" (Lev. 17:11), "and without the shedding of blood

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is no remission" (Heb. 9:22); "and the blood of Jesus Christ his son cleanseth us from all sin" (1 Jno. 1:7).

Glorious truth! The leper cleansed by blood. But far more glorious is it that the sinner is cleansed by the "precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19). "And by him *all* that believe are justified from *all* things, from which ye could not be justified by the law of Moses" (Acts 13:39).

He who took the five loaves and two small fishes, and fed the multitude . . . will never send the famished away unfed, provided they are faint from having followed Him.

—W. B. Riley.

Power and Influence

By Dr. A. C. Dixon

LONDON, ENGLAND

IN Christianity there is more than influence. "Ye shall receive power after that the Holy Ghost is come upon you." Influence is the sum total of all the forces in our lives—mental, moral, financial, social. Power is God at work. "All power is given unto me in heaven and earth. Go ye therefore and make disciples, and lo, I am with you." God does not delegate power. He goes along with us and exerts that power Himself.

Christian influences are not sufficient for the needs of the church. The success of the gospel at first did not depend upon influence. The only time the word is used in the Bible is in Job. The apostles were not men of influence. Few disciples were made from the influential classes, and, as soon as made, they lost by their faithfulness most of the influence they had before. Christ did not choose to become a man of influence. "He made Himself of no reputation." If he had based the success of his kingdom on influence, He would not have chosen an ox stall for his birthplace nor fishermen for His apostles. Power, not influence, is the watchword of His kingdom; not power in the abstract, but power that goes with the presence of God. "Not by might nor by power, but by my Spirit, saith the Lord." "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, the weak things of the world to confound things which are

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mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not shall bring to nought things that are" (1 Cor. 1:26-28). All of which is equal to saying that God hath chosen power, rather than influence.

Mere influence never converted a soul. The Spirit can, of course, use influences, just as the lens gathers the ray of light and brings them to a point of power sufficient to melt gold or iron. The rays, without the lens, would never melt anything, an influence without the Spirit never saves anybody. A young man, about forty years ago, went to old Round Top Baptist church of Baltimore, when Elder Knapp was preaching. His object was to see what all the excitement was about. He was worldly and did not believe in the divinity of Christ. The preacher, full of the Spirit, took for his text, "Marvel not that I said unto thee, ye must be born again." It went like a hot arrow through that young man's heart, and in a short time he was before the congregation, telling the people what a Savior he had found. Power did in a moment what mere influence could not have done.

We should seek power even at the expense of influence. There is such a thing as gaining and retaining influence over a person in such a way as to lose all power with God. And there is such a thing as losing influence while we gain power. Paul had a good opportunity for gaining influence with Felix by flattering him in his sins, and could have made a splendid impression for himself by such a course. But as he gained influence with Felix, he would have lost power with God. He chose power before influence, and "reasoned of righteousness, temperance, and judgment to come,"

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till Felix trembled under the hand of God. Paul and Silas did not have influence enough to keep them out of jail, but there was power enough with them to shake the jail open. By a compromising course they might have pleased the authorities and kept out of prison, but they would have lost all power. The disciples at Pentecost had little influence. They were the followers of one who had been crucified as a malefactor. The doctrines He preached were very unpopular. But they had power, and Christians with power can get along without influence. If they had depended upon influence, they would have set about the building of such houses and the establishment of such institutions as would have promoted it. All this would have taken time. Influence, like the forces of spring, work slowly. Power works suddenly. Not evolution, but revolution, was the effect of power at Pentecost. Not a word have I to say, let me repeat, against the use of all influences for good. What I insist upon is, that this world is not going to be converted by influences.

Outlines for God's Workmen

Gathered by

Richard S. Beal

THREEFOLD WORK OF CHRIST.

Atonement: Past—On the cross.

Advocacy: Present—Before the thorne.

Advent: Future—At His coming.

—A. M. Clemence.

WHAT IS SIN?

Scripture answers the above interrogation with a sevenfold reply:

1. The plowing of the wicked is sin. Prov. 21:4.
2. The transgression of the law is sin. I John 3:4.
3. All unrighteousness is sin. I John 5:17.
4. The sting of death is sin. I Cor. 15:56.
5. The thought of foolishness is sin. Prov. 24:9.
6. Knowing and not doing good is sin. Jas. 4:17.
7. Whatsoever is not of faith is sin. Rom. 14:23.

—T. B.

A PRECIOUS PASSAGE.

John 10:27-30.

1. A Precious Position.
"My sheep hear my voice, and I know them, and they follow me."
2. A Precious Possession.
"And I give unto them eternal life."
3. A Precious Perminance.
"And they shall never perishh."
4. A Precious Protection.
"Neither shall any man pluck them out of my hand."
5. A Precious Progression.
"My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."
6. A Precious Principle.
"I and my Father are one."

— R. S. Beal.

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THE BELIEVER'S WALK.

1. Walk after God. Obedience. Deut. 13:47.
 2. Walk before God. Perfection. Gen. 17:1.
 3. Walk with God. Communion. Gen. 5:22.
- Selected.

THE LAW OF SPIRITUAL LIFE IN FOUR WORDS.

1. Admit—that is accept the truth of God.
 2. Submit—that is, obey it.
 3. Commit—that is, live in entire dependence on God.
 4. Transmit—that is, let the life flow forth all around.
- Bishop Wilberforce.

CONDITIONS OF PREVAILING PRAYER.

1. Obedience. I John 3:22.
 2. Faith. Matt. 21:22.
 3. Name of Christ. John 14:13.
 4. Abiding in Christ. John 15:7.
 5. Conformity with God's will. I John 5:14.
 6. Help of the Spirit. Rom. 8:26.
- H. E. Brown.

LOT'S SEVEN WRONG STEPS.

1. Lot looks toward Jordan. Gen. 13:10.
 2. Lot chooses Jordan's plains. Gen. 13:11.
 3. Lot journey's East. Gen. 13:11.
 4. Lot dwells in cities of the plain. Gen. 13:12.
 5. Lot pitches his tent toward Sodom. Gen. 13:12.
 6. Lot dwells in Sodom. Gen. 14:12.
 7. Lot sits in Sodom's gate. Gen. 19:1.
- Selected.

WHAT THE SCRIPTURES DO.

1. By them we are born again. I Pet. 1:23; Jas. 1:19.
 2. By them we are cleansed. John 15:3; Eph. 5:25, 26.
 3. By them we are built up. Acts 20:32; I Pet. 2:2.
 4. By them our hearts are made to burn. Luke 24:32, 45.
 5. By them God's will is accomplished. Isa. 55:10-11; Jer. 23:29.
 6. By them the thoughts of the heart are exposed. Heb. 4:12; Ps. 119:11.
 7. By them the sinner is to be judged. John 12:48; Luke 16:29-31.
- J. H. Brookes.

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PRESENT PRIVILEGES OF BELIEVERS IN HEBREWS X.

1. No more conscience of sin. Vs. 2.
2. Sanctified. Vs. 10.
3. Perfected forever. Vs. 14.
4. The witness of the Spirit. Vs. 15.
5. The Priesthood of Christ. Vs. 21.
6. Full assurance of faith. Vs. 22.
7. In heaven an enduring substance. Vs. 34.

—J. H. Elliott.

DID JESUS CHRIST TEACH HIS DEITY?

The answer to the above question is to be found in the four Gospels, in the words spoken by our Lord Himself. We have this statement in John 10:30: "I and my Father are one;" and that by this He meant more than one in sympathy, desire, etc., the following texts will show:

1. They are one in work. John 5:7, 19, 21; 10:28, 29; 15:26; 16:7; 20:22. Luke 24:49.
They are one in possessions. John 16:15; 17:9, 10; 5:26.
They are one in glory. Mark 8:38; Matt. 16:27; Luke 9:26; Matt. 25:31; John 17:5.
They are one in person. John 10:38; 14:10, 11, 23; 8:19; 14:7, 9; 12:45; 15:23, 24; 5:23; Matt. 28:19.
2. He teaches His omnipotence. Matt. 11:27; Luke 10:22; John 16:15; Matt. 28:18; John 6:39; 2:19; 10:18.
He teaches His omniscience. John 5:20; Luke 5:4; John 21:6; John 1:48; 4:18; 6:70; 21:18.
He teaches His omnipresence. John 3:13; Matt. 18:20; 28:20.
He teaches His eternal existence. John 8:58; 17:5, 24.
He teaches His holiness. John 7:18; 8:46.
2. He teaches His deity in what He says:
 - (1) As to His words. Matt. 24:35; Mark 13:31; Luke 6:63; John 6:63; 15:3.
 - (2) As to what He is in Himself. John 8:12; 9:5; 12:35; 11:25; 14:6, 19; 17:3.
 - (3) As to what He does. Matt. 9:2-6; Mark 2:5, 10; Luke 5:20, 24; 7:48; 24:47; Matt. 11:28; Luke 24:36; John 14:27; 4:14; 6:35; Matt. 16:19.

"My Lord and My God."—Thomas.

—R. A. Orr.

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated

Conducted by George W. Wise

THE WORTH OF THE KINGDOM.

Matt. 13:44-53. August 4, 1912.

Golden Text, Matt. 6:33.

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HE rule of "first things first" commends itself to all right thinking men as a worthwhile one, but the practice of it is exceedingly rare. Do men put **Christ first, heaven first, righteousness first**, or are these first things superceded by humanity, by things of earth and by temporary values? With saddening unanimity the world side-tracks these spiritual and eternal realities, which in God's wisdom are listed as primary and not secondary needs. God grant we may not be guilty of such a blundering sin.

1. **The Purchased Field** (vs. 44). The central figure in all of these parables is Jesus Christ Himself. The buyer of the field is not the sinner seeking salvation, but is Jesus who alone could buy it. The field is the world (vs. 38). The treasure is the Lord's faithful remnant, the sons of the kingdom. This remnant is hidden in the world during the postponement of the kingdom, but will be brought forth when the time of the King's open manifestation shall come. Refs. Jer. 31:5-12, 18-20; Exod. 19:5; Psalms 135:4; Deut. 30:9; Isa. 49:13; 65:18, 19; Rom. 11:28. In these passages we find also distinct references to the joy which the purchaser has in His treasure. Is it not true that Jesus, who rejoices in those who are His peculiar treasure, gave up **all that He had** for the purchase not only of the treasure but of the world (2 Cor. 8:9)? He died not for a few but **for the whole world**, making provision for universal redemption (John 3:16). But, alas! how few take advantage of His great sacrifice and accept the salvation provided and offered (Titus 2:11; 1 Tim. 4:10).

2. **The Pearl of Great Price** (vs. 45, 46). There is no space in this brief exposition to say all we might wish to say about the pearl in this little parable. But we must launch a strenuous objection against that too common interpretation

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which makes Christ the pearl of great price, and the bankrupt sinner the merchant man who was able to buy it after selling all he had. Such teaching is subversive of the great doctrine of grace, and denies the full purchasing value of the blood of Christ. There is only one way a sinner can buy an interest in Christ, and that is **without money and without price** (Isa. 55:1). The sinner has nothing whatever to sell and nothing to give in return for the blessings of salvation. He is miserably destitute, having been completely pauperized by sin, until he has nothing at all to hope for apart from what may be freely given in Christ. He must come to Jesus not as a merchantman, but as a beggar (Isa. 64:6; Eph. 2:8, 9).

The merchant man is Jesus Christ, and the price paid not silver and gold but **"all that he had."** His precious blood (1 Cor. 6:20; 1 Pet. 1:19; John 10:11). Our conviction concerning the pearl for which such a price was paid is that it is identical with the treasure in the preceding parable. But turning aside for a moment to the practical lesson, as far as we are concerned, what shall we say? Just this—and how our hearts should burn within us as we say it—that what the merchant man did for the field containing the treasure and for the pearl of great price **Jesus has done for us.** And let he sinner say,

"In my hand no price I bring,
Simply to Thy cross I cling."

3. **The Drag-Net** (vs. 47-50). The meaning of this parable is very plain to all who are not seeking to clear the horizon of gathering storm clouds at the expense of the truth. In previous lessons we have studied concerning the consummation of the age and our Lord's coming with His angels to purge His kingdom and establish it in millennial glory. This parable simply tells us that when He comes He will find not a converted world, but a world with good and bad intermingled. The field will have both wheat and tares, and the net will have fish of **every kind**, but when the work of the angels is over just one kind will be left. As in the days of Noah the wicked were swept away in a seething flood, so in the days of the returning King shall the wicked be severed from among the just (vs. 49; Matt. 24:37-39). The fire, the wailing, the gnashing of teeth are but small details of that terrible picture of future wrath and retribution which the world may doubt and deny, but experience after all. **We cannot comprehend the awful doom of the wicked.** God help us to be more thankful for our own salvation, and more faithful in warning heedless travelers on the broad road. See Psa. 86:12, 13; Matt. 7:19; Isa. 66:24; Matt. 25:41; Rev. 21:8.

4. **Things New and Old** (vs. 51-53). Things of the old dispensation are not to be despised and things of the new and

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coming dispensations are to be brought forth as treasures of the inspired word. It is the business of true disciples not to conceal and suppress these riches, but to **bring them forth**. And truth, be it new or old, is never really possessed until shared with another. The disciple is not an inanimate depository of God's truths, but a living, accountable steward (1 Cor. 4:1, 2).

Thought Producers.

Verse 44. Is the buyer of this field a sinner seeking Christ? No, for the sinner does not buy Christ (John 10:28), and he has nothing to sell but is simply to forsake the world and accept Christ (Matt. 6:24; 11:28-30; Acts 16:31; 2 Cor. 6:17, 18), and having found Christ he does not hide Him again (Acts 4:20; 8:4; Col. 3:16). Then, too, what is the field? Matt. 13:38. Who is it that paid a price for all the world of mankind and how did He do it? Isa. 53:6; 1 Pet. 1:18. What did Christ give up in order to do this? Phil 2:5-8; 2 Cor. 8:9. Who is God's peculiar treasure that is hidden in the world? Israel (Jer. 31:5-12, 18-20; Ex. 19:5; Psa. 135:4). Will Christ have this treasure for His own some day? Matt. 24:31; Jer. 16:16. Will God rejoice in this treasure? Rom. 11:26-28; Deut. 30:9; Isa. 62:4-7.

Verses 45, 46. What is the pearl? True Israel, God's remnant. This shows the "pearl of great price" and the "treasure hid in the field" to be identical in meaning. Christ came for the "lost sheep of the house of Israel" (Matt. 15:24).

Verses 47-50. Where do we find both the good and the bad in this parable? In the net (sphere of profession). What does this show us? That the sphere of profession during this age gathers to itself those which are not of the kingdom and far from finding a converted world at the end of this age we find that all those who are supposed to be in the kingdom are not converted (2 Cor. 11:13-15; 2 Pet. 2:1, 2; Matt. 25:1-13; 2 Tim. 3:1-5).

Golden Text Illuminated.

"Seek ye first the kingdom of God and his righteousness and all things shall be added unto you" (Matt. 6:33).

Mr. Spurgeon once had a singular experience. He had been out in the country to preach, and, when traveling back to London, suddenly found that he had lost his railway ticket. A gentleman, the only other occupant of the compartment, noticing that he was fumbling about in his pocket, said, "I hope you have not lost any thing, sir?" Mr. Spurgeon thanked him, and told him that he had lost his ticket, and that by a remarkable coincidence he had neither watch nor money with him. "But," added Mr. Spurgeon, "I am not at all troubled for I have been on my Master's business, and I am quite sure all will be well. I have had so many **interpositions of Divine**

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providence, in small matters as well as great ones, that I feel as if, whatever happens to me, I am bound to fall on my feet, like the man on the Manx penny." The gentleman seemed interested, and said that no doubt all would be right. The ticket collector touched his hat to Mr. Spurgeon's companion, who simply said, "All right, Mr. William." Whereupon the man saluted and retired. After he had gone, Mr. Spurgeon said to the gentleman, "It is very strange that the collector did not ask for my ticket." "No, Mr. Spurgeon," he replied, using his name for the first time, "It is only another illustration of what you told me about the providence of God watching over you, even in small matters. I am the general manager of the line, and it was no doubt divinely arranged that I should be your companion just when I could be of service to you."—The British Weekly.

A TROUBLED SEA AND A TROUBLED SOUL.

Mark 4:35-5, 5:20. August 11, 1912.

Golden Text, Psa. 46:1, 2.



ERE human ingenuity has never been able to defy with success the baffling perils of storm-tossed waters, nor has mere man's ethical restraint ever sufficed for sin-troubled souls. The need of distressed hearts is the presence of a personal Savior and the sound of His voice, which is the commanding voice of

Majesty, the reassuring voice of confident omnipotence, and the tranquilizing voice of divine tenderness. So every one who has heard that voice must say,

"I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever only—JESUS."

1. **Peace for a Troubled Sea** (Mark 4:35-41). Perhaps the best way to study this part of the lesson is to observe what teaching clusters about four significant expressions.

(1) **"They Took Him Even as He Was"** (vs. 36. We need not fear the sudden tempests which often sweep across life's sea if we take with us Jesus, **as He is**— not the far off, impersonal, and impotent Christ of the New Thought disciple,

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but the real Christ as He is, the living Prince of Peace. Another thought is suggested by the primary satisfaction of these words, referring doubtless to the physical weariness of Jesus after His strenuous labors. The real humanity of our Lord and His bona fide identification with our sinful race that He might become our Substitute and Savior is disclosed by the scene thus vividly put before us, in which we see Him so worn with the labors of the day that He can sleep while raging waves threaten to engulf the ship. What matchless grace that God in His Son should become Man that He might take man's place under sentence of death for sin! (John 1:14; Heb. 2:14, 16; Phil. 2:7, 8; Acts 2:22-24; Isa. 32:2).

(2) **"Master, carest thou not?"** This was the cry of those who were both helpless and faithless. To know Jesus is to know that He does care when His followers are beset with perils, and the knowledge of such perfect love and care casts out fear of danger while He is near (1 Jno. 4:18).

(3) **"Peace, be still."** We have seen Him as the Son of Man, exhausted with toil. Now we see Him rise from the temporary bed to exercise powers which prove Him to be more than a man, the Son of God. Truly, "never man spake like this man." Whether He speaks peace to a sinful woman (Luke 7:50), proclaims healing to a leper (Mark 1:41), pronounces pardon to a paralytic (Mark 2:5), thunders a philippic against the scribes (Matt. 23:33), preaches a gospel of life and hope for the dead and hopeless (Jno. 6:35), utters a prayer over a small store of bread till it feeds a multitude (Mark 6:41), or quiets a turbulent sea by a simple word, every utterance distinguishes Him from all men as the Son of God come on a mission of mercy and deliverance to the Father's lost world.

(4) **"Why are ye so fearful? how is it that ye have no faith?"** The first question is answered by the last two words of the second. As to lack of faith, it is inexcusable. Its prevalence among followers of Christ in no way diminishes the enormity of the sin. See Heb. 3:12.

2. **Peace for a Troubled Soul** (Mk. 5:1-20).. Having conquered an unconquerable sea, Christ tames an untameable man (vs. 4), and the same power and authority needed for the one are required for the other. Again let us follow the line suggested by certain striking expressions.

(1) **"No man could bind him."** Here was a man who could not be held with chains of man's forging, and yet was a prisoner chafed by the most grievous fetters. We are not surprised that the case of this troubled soul is presented as analagous to that of Galilee driven to and fro by an unseen but irresistible tempest. Demon possession is a fact laden with mystery, but **a fact nevertheless** full of most terrible

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reality for the poor victims of these principalities (Eph. 6:12).

(2) **"Jesus, Son of the most high God."** This is not the confession of a believing saint, but, strange to say, the testimony of demons, unclean spirits. Contrast these words with the question of the disciples when the sea was calmed (vs. 41).

(3) **"Come out of the man."** When these words came from the lips of Jesus the legion of demons knew they must depart, for they not only recognized Him, but owned His authority (Acts 19:15; Jas. 2:19). They feared He would send them away to the abyss (Luke 8:31; Rev. 20:1-3). They sought embodiment in beasts when cast out of men, for apparently they could do little in the disembodied state. Only One voice is mighty to cast them out, and that is the voice of Jesus who is able to bind the strong man to whose household they belong (Matt. 12:28, 29).

(4) **"Choked in the sea."** Two thousand swine perished that one man might have deliverance and peace, and that was but a small part of the cost. No man can know what it cost the Savior Himself, for He works no deliverance for men without spending Himself in the effort (Mark 5:30). He paid a greater price for our deliverance from the bondage of sin (1 Pet. 1:18, 19).

(5) **"They began to pray Him to depart."** This is probably the strangest prayer on record. What perverted ideas of loss and gain must men have when they can value a herd of swine above a human soul. Blind indeed are they who can pray Jesus to depart from their midst instead of calling upon Him as needy souls. They should have shared the desire of the saved demoniac to be with his Savior. They should have gloried in the privilege of publishing to the world this great deed of Jesus.

Thought Producers.

Verses 39-41. What were the words of Jesus to the sea? "Peace, be still." What will be the words of Jesus to any lost man who will turn to him? Peace (Luke 7:50; Acts 10:36; Eph. 2:17). What is His word to the saved man who is not lacking in faith? Peace (John 14:1, 27; Rom. 5:1; Phil. 4:6, 7). Is there any message of peace to the man who fails to accept Christ? If so, it is a false one (Jer. 6:13-23; 1 Thess. 5:3).

Verses 3, 4). What could not man do with the man with an unclean spirit? He could neither bind nor tame him. Why could not man bind him? Because the powers with which he was possessed were greater than the power of man (vs. 9; Eph. 6:12). Why could not man tame him? Because he could not be tamed while thus possessed and man could not dispossess him (Acts 19:13-16).

Verses 6-13. What was the attitude of the unclean spirits toward Christ? They feared and worshipped Him (James 2:19).

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What did Christ have the power to do? To command them to move out and they did (Acts 19:15; Rom. 8:31).

Verse 15. What was now the condition of the man who had had the unclean spirits? He was in his right mind (tamed). What is the true condition of every man out of Christ? He is at enmity with God (Rom. 8:7). Who alone can tame him? God, for he must be born again (John 3:3, 16; Rom. 8:16, 17).

Verses 16:17. When the people saw what had happened to the swine, what did they do? They besought Christ to depart regardless of the good he had done. Is it not often the case that man will allow earthly things to thus come between them and Christ? Luke 8:14; 1 Tim. 6:9-11; 2 Tim. 4:10.

Verse 19. What did Christ do? He went away but he left a witness. Although men refuse to accept Christ can they ever say that they have not heard? No, for they have had a witness (Rom. 1:19-23) and Christ now bids His followers to witness also (Titus 3:8; Col. 3:16; Titus 2:11-15; Phil. 2:15, 16).

Golden Text Illuminated.

"God is our refuge and strength a very present help in trouble.

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46:1-2).

A train was descending the eastern slope of the Allegheny Mountains. Just as it was entering a deep cut, the brakes were suddenly set. Passengers looked from the windows to discover the cause. The engineer saw a little girl and her brother playing on the track. Close to the rail was a niche, out of which a piece of rock had been blasted. In an instant the baby was thrust into the niche, and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars, ring out: "Cling close to the rock, Johnny! Cling close to the rock!" And he snuggled in and was saved. In a few hours the cars stopped at a station, where **an old man and his son got out.** The youth was going to an eastern city to live, while the father was to turn back to his home. As the father stood holding the hand of his boy, tears filled his eyes, and all he could say was: **"Cling close to the Rock, my son."** —Selected.

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THE RULER'S DAUGHTER.

Mark 5:21-43. August 18, 1912.

Golden Text, Mark 5:41.

THREE beneficiaries of the Savior's power are before us in the fifth chapter of Mark. One was a mad man, a demoniac. Another was a man of social and religious prominence, and the third a poor, unknown woman. One repelled the Savior, the second made earnest entreaty, and the third simply approached Him in quiet confidence. All were blessed beyond anything a man could ask or think. This proves that no case is so peculiar and so different as to baffle our wonder-working Savior.

1. **The Ruler's Prayer** (vs. 21-24). (1) It was an **humble** prayer. The ruler of the synagogue fell at Jesus' feet, a good place for those who, in coming to God, are conscious of their own unworthiness (Gen. 18:27; 2 Chron. 7:14; 33:12). (2) It was a prayer of **intense feeling**, for the ruler "besought Him greatly." Whole-hearted petitions are acceptable with God where an indifferent approach would be ignored (Psa. 119:58; Neh. 1:6; 1 Thess. 3:10). (3) The prayer was **brief** and **definite**. The ruler knew what he wanted and how to ask for it. When our Lord said, "Ask and ye shall receive," He certainly meant to encourage us in bringing definite requests. (4) The prayer was made **in faith**. This we see in the ruler's words, "And she shall live." So should we ask of Him in faith nothing wavering (Jas. 1:6), and He who cannot be pleased without faith will hear and answer (Heb. 11:6).

2. **Fear Not; Only Believe** (vs. 25-36). The miracle performed on the way to the home of Jairus is suggestive of five great lessons.

(1) **Possibilities**. There were many afflicted ones that day who could have touched Jesus, for they thronged Him (vs. 24), but only one did so. There are many who daily have the opportunity of receiving free salvation through Christ, for they hear His gospel and see its power in other lives, but few have faith to stretch forth a hand for the wonderful gift and blessing (1 Cor. 1:21; 1 Tim. 2:4; 2 Cor. 6:2).

(2) **A Stubborn Malady**. This woman's affliction was of long standing, twelve years. It was beyond any human physician. A cure could not be purchased even though she spent all she had, but in spite of remedies tried the victim grew worse and worse. Sin, too, is a stubborn malady until brought to the Great Physician. It is of long standing, dating back to the sinner's birth (Psa. 51:5). It is beyond human remedies, though many are offered and tried (Jer. 2:22). All that a sinner has will not purchase a cure (1 Pet. 1:18).

(3) **The Value of a Testimony**. The sufferer finally came

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to Jesus. She came to Him because she had "heard the things concerning Jesus" (vs. 27). Somebody's testimony did great good that day. Somebody's testimony may be saving a soul right now. Is it yours?

(4) **The Only Cure.** The woman was made whole **instantly, freely and forever**, because she came to Jesus. The only cure of sin is in Christ, whose blood overcomes the dreadful plague (Acts 4:12). And when He bids the sinner go free He points to one thing, "thy faith" (vs. 34; Acts 10:43).

(5) **The Banishment of Fear.** When messenger bore to Jairus sad tidings of his daughter's death Jesus said to him, "Fear not, only believe." Those words meant much coming as they did from One who had just wrought a great cure like this. Jairus could find comfort not only in the Savior's words, but in His miracle of healing as well. Jesus banishes fear by words of wisdom and works of power (Psa. 27:1).

3. **Talitha Cumi** (vs. 37:43). Dr. Morgan translates these words thus: "Little lamb, I say unto thee, arise." We find both tenderness and power in Jesus, and they are closely related. Tenderness and power were in David when he slew the enemies of his flock at Bethlehem. So great was the power of Jesus that when He found a place of tumult and wailing, He made it a place of glad astonishment and joy (vs. 42). The command that something should be given the restored child to eat is aglow with that tenderness of Christ, which allows no need of His creatures, however small, to escape His watchful eye (Phil. 4:19).

Thought Producers.

Verses 22, 23. What did the ruler of the synagogue do in the presence of Jesus? Fell at His feet. Why should man always come in humility before Jesus? Because He is holy (Acts 3:14) while man is sinful (Rom. 3:23; 7:18).

Verse 36. What are the words of Jesus to the ruler in contrast to the words of a man in verse thirty-five? Be not afraid, only believe. Has any one who believes fully on Christ any cause to be afraid at any time? Acts 16:31; John 3:18; 14:1, 27; Psa. 27:1; 1 Cor. 15:51-57.

Verses 38, 39. What were the people doing? Weeping and wailing. But what did Jesus say? The damsel is not dead but sleepeth. And so today do unbelievers have a cause to weep when one of their loved ones is taken from them? Yes, for even if the loved one be a believer they cannot understand (Eph. 2:12; 1 Cor. 1:18). But when one dies in Christ is there really sense for weeping? 1 Cor. 15:55-57; Phil. 1:23.

Verse 40. What did the unbelieving ones do? They laughed Christ to scorn. But what did Christ do? Put them out and took only those who were really with Him. So today do we find those who would laugh Christ to scorn in unbelief? 1 Cor. 1:18; 2:14. But what shall be the final result? They shall be

GRACE AND TRUTH.

cast out and only those who have been made one with Christ by believing will enter in (John 3:18, 36; 1 John 3:2; Col. 3:14).

Verses 41:43. What did Jesus say to the damsel? Arise. When she had arisen what did He command? That something should be given her to eat. What is the condition of every one outside of Christ? Spiritually dead (Eph. 2:1, 5). Does Christ speak to those who are in spiritual death? John 3:16; 5:24; 6:37. What is the result to every one that heeds His voice? John 10:10; 5:25. After one has been raised from spiritual death what is God's command? 1 Pet. 2:2; 2 Tim. 2:15. Who of those who are physically dead shall hear His voice and come forth? All (John 5:28, 29), but those who have never been raised from spiritual death shall partake of the second death (Rev. 20:11-15).

Golden Text Illuminated.

"And he took the damsel by the hand, and said unto her, Talitha cumi, which is being interpreted, Damsel, I say unto thee, arise" (Mk. 5:41).

Just as Jesus said to the maiden, arise, so can He say to the captive souls be free. A sailor who had long been a prisoner in France, gained his **liberty**. He went into Seven Dials, bought a cage full of birds, opened the cage, and let the birds fly. People cried with wonder, "What did you buy them for?" "Oh! I bought them to let them fly. I know what it is to be a prisoner myself, and I cannot bear that birds shall be shut up in a cage." Go to those who are what you were, caged birds, and let them fly by telling them of Jesus and of the ransom price. Seek out poor, bound sinners, and proclaim liberty at the market-cross in the name of Christ.

THE VISIT TO NAZARETH.

Luke 4:16-30. August 25, 1912.

Golden Text, John 1:11.

JESUS was not erratic. He had some fixed habits, and one of these was the custom of seeking the synagogue on the Sabbath (vs. 16). This was a good custom for one under law. A habit worth while for one under grace (Rom. 6:14) is constant attendance at worship on the first day of the week (Acts 20:7).

1. **The Sermon at Nazareth** (vs. 16-21). In His method of preaching Jesus set a worthy example for preachers of the gospel. Before He spoke there was delivered unto Him the book (vs. 17). There is no gospel preaching which merits a hearing apart from **the Book**, the Word of God. Some modern

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pulpit orators would speak more to the good of men and the glory of God were they to preach with Bible in hand and its truth in their hearts and upon their lips (Jon. 3:2). In honor of the Word Jesus stood up to read from the prophet Isaiah. His whole life and ministry could not have been such as they were had He not at all times loved and honored the law and the prophets (Psalms 1:2; 119:140).

The text of our Lord's sermon that day was taken from Isaiah 61:1, 2, and the key to its meaning Jesus produced in the astonishing declaration, "This day is this scripture fulfilled in your ears." The message of Isaiah in these verses is a fascinating word picture of the ministering Son and Servant of God, anointed with the Holy Spirit and sent forth by the Father. It is a faithful portrayal of Jesus in His first advent to earth. It is setting forth of the purposes for which He was anointed and sent forth. Let us study them.

(1) **To preach the gospel to the poor.** Jesus ministers to every kind of poverty, financial, social, moral, and spiritual. His gospel brings to the poor tidings of wealth untold (2 Cor. 8:9).

(2) **To heal the broken-hearted.** Sin, sorrow, vice and shame are heart-crushing facts in the world. There is no balm for wounded spirits, no healing for bleeding hearts outside of the gospel of Christ. In Jesus there is all a sin sick world needs (Isa. 40:11).

(3) **To preach deliverance . . . and sight.** Jesus is the Liberator who visits the prison house of sin. He frees men from the bondage and curse of the law (Gal. 3:13). He strikes off the manacles of the world's relentless taskmaster (Rom. 6:16) and blesses the cringing slave with freedom (Jno. 8:36; Gal. 5:1). And His gospel goes farther in its liberating work, for it brings sight to the blind. Those who know Him shall not walk in darkness, but shall have the light of life (Jno. 8:12).

(4) **To set at liberty them that are bruised.** The crippled bodies of men were straightened by Christ's word of power. Their bruised and broken spirits rise to blessed liberty when He lifts the heavy weight of sin and guilt. That which has power to bruise and depress into the shades of perdition Jesus takes away (Jno. 1:29; Is. 53:6).

(5) **To proclaim the acceptable year of the Lord.** Jesus does not quote from Isaiah beyond these words. Why? Perhaps the best wording of the answer to this question is given by Dr. Scofield, who says: "A comparison with the passage, Isa. lxi. 1, 2, affords an instance of the exquisite accuracy of Scripture. Jesus stopped at "the acceptable year of the Lord," which is connected with the first advent and the dispensation of grace; "the day of vengeance of our God" belongs to the second advent and judgment." The proclamation of the acceptable year of the Lord is a message of God's mercy and grace. It should be ac-

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ceptable with men as well as with Him (2 Cor. 6:2; 1 Tim. 1:15).

2 A Prophet In His Own Country (vs. 22-30). We should not miss the simple but necessary lesson contained in the fact that early in His ministry Jesus carried the gospel to Nazareth, "where he had been brought up." We, too, should never forget that the gospel is for our neighbors in the home town as well as for the distant heathen.

His listeners wondered at the gracious words (message of grace which proceeded out of his mouth, and yet they stumbled at His humanity, for they said, "Is not this Joseph's son?" Christ's humiliation in the flesh has been a great stumbling stone for the unbelieving, who would still, if this were removed, stumble over some other feature of His appearance or work. How perverse is the heart of unbelief!

Jesus reminded them that God's grace could reach beyond the faithless Israel with blessing to the Gentiles, giving as examples the widow of Sarepta and Naaman the Syrian. But instead of being admonished the Jews were filled with wrath and

obecame not doubting questioners, but murderous rejectors. The spirit of rejection does not care to be admonished and bitterly resents the intrusion of a gleam of light into the darkness it loves (Acts 7:57).

Jesus defeated their bloodthirsty intent, and passing through the midst of them **went his way** (vs. 30). He had come unto His own, and that that were His own received Him not (John 1:11), with the sad result that he very God of love incarnate was compelled to pass on, with grace-filled words for other ears, with healing touches for other lives, but not for them. Had they received Him they would have become the children of God (John 1:12), and joint-heirs with the Creator and Upholder of all things (Rom. 8:17; John 1:3; Heb. 1:2, 3).

Thought Producers.

Verse 16. What was the custom of Jesus? To ever proclaim the truth from the synagogue on the Sabbath. Consequently how did Jesus make His defence when on trial? John 18:20-21. What should Christ's followers today be doing? Ever shining for Him (Phil. 2:15, 16; Col. 3:16). Then when men would accuse the Christian what should testify for him? His work (Matt. 5:16).

Verses 18-21. What did Christ say about the passage of Scripture that He read? This day is this Scripture fulfilled in your ears (Matt. 11:4-6, 28-39; John 12:46, 47). What follows the passage of Scripture that Christ read? Isa. 61. Was the rest of this passage fulfilled at the time of Christ's first coming? No, but shall be fulfilled at His second coming (2 Thess. 1:7-10; Rom. 11:26, 27; Micah 4:6-8; Zech. 12:8).

Verse 22. What kind of words proceeded out of Christ's mouth? Gracious words (Psa. 45:2; John 7:46). What did this

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make the people do? Wonder. Why? They said, "Is not this Joseph's son?" (vs. 23, 24; Mark 4:12). What manner of conversation would Christ have that of the Christian be? Col. 4:6. Can those of the world understand just why the conversation of a Christian can be thus? 1 Cor. 2:14.

Verses 25-27. While there were many widows and many lepers in Israel in the times of Elias and Eliseus who alone of these classes received blessings from God? Two Gentiles. So now although there are many sinners in Israel (Rom. 3:9, 23) do they turn to Christ? Rom. 10:21; Matt. 27:35-44. But who are foremost in this age in receiving the blessing of a new life through Christ? The Gentiles (John 10:16; Rom. 10:18-11:22). But what must be kept in mind? That Israel is to receive her place again (Rom. 11:23-32).

Verses 28. What was the effect upon the people when they heard Christ saying that the Gentiles were placed before the Jews? They were filled with wrath. Had this been prophesied beforehand? Deut. 32:20, 21; Rom. 10:19.

Verses 29, 30. What kind of an attempt was the attempt of the people to destroy Christ? A futile attempt. Can man ever hope to stand against God? Rom. 9:20; James 4:12-15; Luke 12:16-21; Job 42:2.

Golden Text Illuminated.

"He came to His own and His own received Him not" (Jno. 1:11).

A doctor upon hearing of a number of sick folk in a community hastens to render his much needed service. But was terribly surprised in finding some that preferred to suffer in their miserable states, rather than accept the much needed remedies. But, those who took the medicine, were soon cured. How like our text. Christ came to His own with the very thing that they needed but was rejected. But to as many as received Him to them He gave power to become the sons of God, even to them that believe on His name.

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VOTE

On the Booklet Work

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—Spurgeon.

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—G. C. Morgan.

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Grace and Truth

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Nothing is loss, or waste, that can mirror
the excellencies of the Pre-eminent Christ.

W. A. Crouch.

Grace and Truth

EDITORIAL

Sorrowful, Yet Always Rejoicing

Note: Owing to the illness of the of the editor this month's editorials were written by Brother Aaron Schlessman.—Editor.

2 Cor. 6:10.

"SORROWFUL," because there is so much power for evil in the world. "Sorrowful," because Satan is "the god of this age" (2 Cor. 4:4). "Sorrowful," because men are yielding allegiance to Satan and are rejecting Christ. "Sorrowful," because the Holy Spirit, who is convicting of sin, of righteousness, and of judgment (Jno. 16:18), is resisted and grieved. "Sorrowful," because men are denying the Word of the living God and saying it is fiction. "Sorrowful," because there is so little fellowship among believers. "Sorrowful," because so little of Christ and the Book is known. "Sorrowful," oh so sorrowful, because of the evil nature in our own lives, which is constantly warring against the new and spiritual nature.

"Yet always rejoicing." "Rejoicing" in God who is strong and able to deliver from the power of evil all them who put their trust in Him. "Rejoicing," even though Satan is the god of this age, because when the rightful King comes in His glory, the old usurper will be overcome and cast into the "lake of fire and brimstone" (Rev. 20:10). "Rejoicing," because in the day of our Lord all men will bow to Him and acknowledge Him Lord of all, "That at the name of Jesus every knee

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should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:10). Even though men choose to serve Satan and hate Christ, yet the day will come when they, with the demons, Satan, and all his host will make the heavens reverberate with the message that Jesus is the Son of God and the Savior of men. "Rejoicing," because the Holy Spirit is our comforter and guide. He is our strength. "Rejoicing," because the Word of God is true and unalterable, no difference what men may say. "God's word is truth" (Jno. 17:17). "Rejoicing," because we have precious fellowship with our Lord and Savior. "Rejoicing," because the Word of God is the bread upon which we can feed our famished souls. "Rejoicing," because God has made provision to put the old nature under subjection and let the spiritual man reign. Abiding in Christ means subjection for the "old man," and supremacy for the "new." "Little children, abide in Him" (1 Jno. 2:28). "My little children, these things write I unto you, that ye *sin not*" (1 Jno. 2:1), "Thy Word have I hid in mine heart, that I might not sin against thee (Ps. 119:11). "Thy word is a lamp unto my feet," thy word and the Holy Spirit to lead can only mean victory for the spiritual man. "Rejoicing," because Christ is coming again to be glorified in His saints and to establish righteousness in the earth.

Let this "always rejoicing" be ours, for it is the foretaste of heavenly glory and splendor, where the "sorrowful" doth not mingle, but God shall wipe all tears from their eyes, there shall be no more pain (Rev. 21:4), and there shall be no night there; . . . for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:5). "Rejoice in the Lord always, and again I say, Rejoice."

Giving

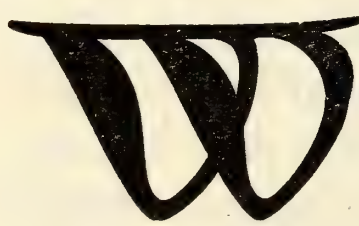
“**G**OD loveth a cheerful giver.” This is the testimony of the Word of God, yet how many of God’s children have learned this truth? Nay, rather have they injected the false idea that “God loveth a cheerful buyer.” So we see God’s people resorting to all sorts of methods to get money to carry on His work. When we learn that true giving is worship, then will these alien methods of getting money cease. Alien? Yes, foreign to the Word of God. Hear Him speak: “Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver” (2 Cor. 9:7).

This single passage is enough to settle forever the only way in which God’s children can present acceptably money to the Lord. Every indirect method is wrong. Why? “So let him give, *not grudgingly, or of necessity,*” and every time an indirect method is used, it is done through necessity and through giving that is grudgingly done. The supper, the play, the dinner at auction sales, the bazaar, all so frequently used, are not giving. The one who buys feels the necessity of his doing so; it is helping a good and worthy cause. **No.** God does not have to resort to such means to supply His need. He asks for “cheerful givers.” He asks for true worshippers. “For God is spirit: and they that worship him must worship him in spirit and in truth.” And how can one really give except it be true worship? How can one give except through “faith which worketh by love” (Gal. 5:6). “The love of Christ impelling” is the only true basis for giving, the only true basis of worship. “The love of Christ impelling” causes one to see himself

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made free through the Son (Jno. 8:36). "The love of Christ impelling" causes "giving thanks unto the Father, . . . who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son" (Col. 1:12, 13). "The love of Christ impelling" causes "cheerful giving" for the maintenance of Gods truth and the carrying of the gospel. How can a child of God see that "Christ tasted death for everyone," for him, and withhold the means that is needed to send the same gospel to others? May God loose the scales from our eyes that we may "see the fields white to harvest," and then give *bountifully* as "God hath prospered," "not grudgingly, or of necessity: for God loveth a cheerful giver."

Victory or Defeat!



WHICH will you choose, O child of God, in your Christian walk? The roads of victory and defeat are side by side, that we may walk in either according to our choice and faith. If I walk hand in hand with the world, if I am a friend of the world (1 Jno. 2:15-17), I am walking in the road of defeat.

Satan wars against God's children on three grounds: the world, the flesh and the devil. If I link myself up with the world, if I choose riches, fame, the "pleasures of sin for a season," "the pride of life," I am defeated in my Christian life. Satan has won the victory,

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and *my life does not magnify Christ*. My power to win souls to Christ is gone. God cannot use such a vessel.

If Satan wins the victory here, he will have no occasion to attack us on any other ground. If he is unable to defeat us on worldly ground, he will attack us on carnal grounds. When we walk in the strength of the flesh, we are on the road of defeat. Peter walked there during the hour of Christ's trial and met with bitter defeat. Abraham walked in the strength of the flesh and fell. We do the same. There is eternal warfare between the flesh and the spirit (Gal. 5:17), and there is but one stand to be taken by the believer on carnal ground, that is, no quarter given to the flesh. "Put ye on the Lord Jesus Christ, and *make not provision for the flesh*, to fulfill the lusts thereof" (Rom. 13:14). Its lusts, its desires, its ambitions, its wisdom must die, for we are dead with Him and have been raised with Him. "For ye died and your life is hid with Christ in God" (Col. 3:4). "Likewise reckon ye also yourselves to be dead indeed to sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." The flesh, the old nature, is reckoned as dead, and there can be "no confidence" in it, "no provision" for it. If so, we are walking in the road of defeat. And if we are on the ground of defeat in our own lives, we will be powerless against the foe for others. There can be no victory for others until we have victory in ourselves.

If Satan is unable to defeat us on worldly or carnal ground he will fight against us with his "spiritual host of darkness" (Eph. 6:12). But thank God we do not have to war against him and his hosts in our own strength. "For though we walk in the flesh, we do not

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war after (in the strength of) the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Not my might but the strength of the living God. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). To go forth in the strength of the flesh is defeat. Let us say with Paul: "I am *determined to magnify Christ*" (Phil. 1:20), and bring "every thought into the captivity of the obedience of Christ."

To live in the path of victory, we must live above the path of defeat. A flood is coming down the valley. A messenger hurries forward and warns the people to flee to higher ground where they will be out of the path of the deadly waters. So we must live above the lusts of the flesh, the world, and Satan. The way of victory is for us to move away from Satan's ground. Lot cast his tents toward Sodom, soon he had moved within the city, then held office, and next lost his testimony for the Lord. Why? He had camped on the enemy's ground, and fell before the "wiles of Satan." Abraham dwelt in Canaan, and walked with God. The believers must live above the world, the flesh, and Satan. We must hear the call of the Holy Spirit, saying, "Seek the things that are above, where Christ is, . . . set your mind on the things that are above, not on the things that are upon the earth" (Col. 3:1, 2 R. V.). We must "Rejoice in the Lord alway" (Phil. 4:4).

The ground of victory is above the ground of defeat. "God is our refuge."

"In thee alone thy children find
Enough to fill the empty mind.
Without this food, I starve and die;
No other can my need supply:
Oh, let me evermore be fed
With this divine, celestial bread."

Hell Is a State?

THIS is the lie that Satan is flaunting before a gullible humanity today. And men and women are being duped by his lie and are saying, "that's right," "all the hell there is is here on earth," "we make it."

A man by the name of Jacobson in Kansas City said recently, "The good man makes his own heaven and the evil doer his own hell right here and now." He further says, "It is easy to propound a certain idea and then show scriptural authority. But why abuse the most precious gift of God—**REASON**, which is the most active human faculty." God pity the man who is so blinded that he puts *human reason* above the Word of God. "God is not man that He should lie" (Num. 23:19); and, when He speaks, man must keep silence.

"Reason," the most precious gift of God? **No!** Another of Satan's lies. The greatest, the most precious gift of God is **Jesus Christ**," who died to save lost men. "Thanks be to God, for His unspeakable gift." God did "so love the world, that He gave" Christ to die for us. But because He is a God of love, that does not save men, but it takes faith in Christ as one's divine substitute. "Believe on the Lord Jesus Christ, and thou shalt be saved." "I am the way, the truth and the life; no man cometh unto the Father **but by me.**"

Since there is but one way to be saved ("there is none other name, . . . whereby we **must** be saved"—Acts 4:12), and God provides that way; if man rejects God's plan, he deliberately chooses hell for himself, and God does not send him there—as Jacobson claims.

One of our popular evangelists said to me not long

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since, "Dr. Torrey is 'off' because he teaches a literal hell. Hell is only a state, and thinking people won't believe Dr. Torrey." But what does God's Word say? This same evangelist spoke in my presence just two weeks later on the subject of prohibition and presented a picture in which he tried to depict the awfulness of rum, saying, "If I had the bones of all the men who died in the Civil War here in one great heap, and all the blood that was spilled in the same war mingled with these bones, and then should open the flames of hell upon this heap of bones and blood, I would not have a scene so terrible as that which comes from the rum shops of America." His statement here proves he does not believe the first one, that hell is only a state. Look at his picture! Bones of men, literal. Blood of men, literal. And the fire of hell in the same picture, which he said before was only figurative, but logical men do not mix their figures with realities. The evangelist was mistaken in his first statement. He believes in a literal hell.

Those who reject hell also say there is not a personal Devil. At a dinner party, the hostess, who is prominent in an evangelical church, asked a gentleman if he accepted as true the doctrine of a personal Devil. "I most certainly do," was the reply, "since I accept the sacred Scriptures as a revelation from God." She laughed at him, but in truth *she laughed at God*.

Why consider longer what man has to say? To the Word and to the testimony. Hear Dives speak, "And in hell he lift up his eyes, being in torment, . . . and cried Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in these flames" (Luke 16:23, 24). Does this sound as if it is merely a

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state? that it is a thing" made right here and now?" Again the Word says, "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone: which is the second death" (Rev. 21:8), or which is the final state of the lost, the unbelieving, after the judgment of the Great White Throne (Rev. 20:11-15). Make it a state, if you please, but you will do as the evangelist did—contradict yourself before two weeks' time. Make it a state if you please, and you refuse to accept the sacred Scriptures as a revelation from God. How dare puny man tamper with the Word of the living God!! You may deny His word, but *you cannot change His truth.* "Thy word is truth." The Scriptures teach that hell is a place and not a state or condition.

The editor of Grace and Truth disclaims responsibility for the details of teaching in the contributed articles and addresses published in the magazine.

The Revealing of the Mystery

By Crson P. Jones
JOHNSTOWN, COLO.

Summary of Part I.

I. Prophecy is silent concerning any interval between the appearance and reign of Messiah.

II. Jesus teaches very little concerning an interval between his earthly ministry and earthly reign.

Part II.

(Continued from Page 367.)

IN their attitude toward the gospels, spiritual men vary, from the strict dispensational teacher who declares that our Lord's ministry was to the Jew and his teachings Jewish, to the good brother who believes that John the Forerunner was the founder of the Baptist church, and that the words of Jesus are the fountain-head of pure church teaching. Forsaking the ground of controversy, we will look at the problem from an entirely different angle: not, where does church *teaching* begin? but, where does church *living* begin?

At what point in the history of the gospel do we see men forsake the ceremonies of the temple and the sacrifices of Moses, to gather in assemblies for the worship of God and the preaching of the gospel?

Whatever bearing the teachings of Jesus may have on church life, He, Himself, as a Jewish babe, boy, man and prophet, fulfilled the law of Moses: not only the moral law, but also the ceremonies. His ministry was largely in the synagogues; he cleansed the temple; spake often in its precincts; and moved among men a pattern of Mosaic perfection. With his disciples he

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attended the feasts and they gathered around the table at the last supper in strict obedience to the law of the passover. His divine interpretation of the law often clashed with the traditions of the elders but never, as against Paul, did they bring the charge that "thou teachest all the Jews . . . to forsake Moses." He brought new teachings, but wrought no changes in the religious customs and forms of worship of his day. With a multitude of such facts before me, I wish to assert humbly that, as the disciples received the great Commission, to their minds it involved no change of religious environment; as John and Jesus had preached the good news of the kingdom, so also were they to preach the new gospel, in harmony with the law and the customs. Let us now take up the third proposition in the argument.

3. *No new order came in at Pentecost.*

Jesus lived and taught in strict conformity to the Mosaic law and so did the Pentecostal church. It was a body of Jewish believers, indwelt by the Holy Spirit, who had not abandoned a single detail of their former religious life; they differed from other Jews only in their views concerning the resurrected Lord and Messiah.

They were a Jewish sect.

In Acts 2:46 we read: "And day by day continuing stedfastly with one accord *in the temple*";—in the temple, with its altars and sacrifices, burnt offerings, sin-offerings, purifications and solemn assemblies, ministered by priests, Levites and singers. If continuance in the apostles' fellowship and teaching for that day is a qualification for church membership in this day, we need a Mosaic revival.

The man was healed at the beautiful gate as Peter

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and John were going—not to church or a meeting of the assembly—but up into the temple at the hour of prayer. A great company of the priests were obedient to the faith, according to Acts 6:7; and spirit-filled believers administered the ordinances of a passing age. Peter had to defend himself vigorously for even eating with the uncircumcised during his mission to Cornelius. Christianity still dwelt beneath the parental roof.

Pentecostal preaching dealt largely with the resurrection and Lordship of Jesus. The kingdom which had been offered to the Jew by Jesus, the Humble, was again offered by the disciples of Jesus the Resurrected. At Pentecost, as on the ascension mount, their minds were firmly set on a kingdom for Israel. Peter concludes his sermon on Solomon's porch with these words: "Repent ye therefore and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old." As in the preaching of John, seasons of refreshing, the Christ, and the prophetic restoration of all things are "at hand": Peter virtually offers them the kingdom, if they will repent.

In this transition period, the faith of the church was Christian; their life and religious practice Judaism, and their hope an imminent prophetic kingdom.

Now as we turn from the period in which the Pentecostal impulse dominated church life, we see that,—

4. *Our present religious faith and practice*, where Jew, Gentile, bondman, freeman, come boldly to the throne of grace without any reference to the sacrifices

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and ritual of Moses, *was unheard-of five years after Pentecost; not officially sanctioned for twenty years; and never universally practiced in apostolic days.*

For about five years after Calvary, the gospel was confined within the walls of Judaism. Then came the incident of the founding of the church at Antioch, the first breach in the walls. Apparently up to this time no one had even advanced the idea that the gospel was intended for Gentiles, except individual instances. Let us read from the eleventh chapter of Acts the record of the founding of the first church of the uncircumcision: "They therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, *speaking the word to none save only to Jews.* But there were some of them men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And *the hand of the Lord was with them:* and a great number that believed turned unto the Lord and the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: for he was a good man and full of the Holy Spirit and faith: and much people was added unto the Lord and he went forth to Tarsus to seek for Saul; and when he had found him he brought him unto Antioch. And it came to pass, that even for a whole years they were gathered together with the church, and taught much people and that *the disciples were called Christians first in Antioch.*"

The church at Antioch was not the result of a well directed missionary effort along the lines of the great

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Commission was but the result, from the viewpoint of man, of the almost accidental preaching of the gospel to a few Greeks: and "the hand of the Lord was with them and a great number turned unto the Lord." Someone has well said that the Acts of the Apostles should be called the Acts of the Holy Spirit. Here we have the first instance of a large body of Gentiles undeniably sealed by the Holy Spirit, "and the disciples were called Christians first in Antioch": and the first Christian church on record, separate and distinct from Judaism, began to flourish in virgin soil.

This statement seems to trouble some people, but remember the third division of this study—no new order came in at Pentecost. Nothing is more certain than that you and I worship, teach and preach under a different order than did Ezra and Nehemiah and the question is: where did our present religious faith, and order of worship, begin? Men gloat with pride over the fact that their sect is modeled after the Pentecostal church; another with bluer blood says: "We go back to the church in the upper room"; and a good old brother is credited with the statement that he can rattle the chain, clear back to Jesus Christ. Brethren! Jesus, the disciples and the Pentecostal church could worship in the same temple and practice the same ordinances as did Gamaliel; but that eminent doctor of the law would scarcely recognize a modern church service as an offspring of his own form of worship. The first Christian church, the primitive model of what we call a church is found at Antioch with Paul and Barnabas joint pastors.

Here the gospel was of salvation full and free by the faith, to all nations, independent of the restrictions of the law. At Jerusalem the first step after conversion was to become a Jewish proselyte. Only too soon such

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widely differing doctrines must clash; "and certain men came down from Judea and taught the brethren: 'Except ye be circumcised after the custom of Moses ye cannot be saved.'"

"Except ye be circumcised!" Pardon a digression, that we may all see how pregnant with meaning are these words, and what a tremendous issue was involved. The ordinance itself was a trifle, without intrinsic importance for good or evil; but as frequently referred to in the epistles it is synonymous with the Jewish religion and is denounced as an enemy of grace because it includes in its meaning conformity to every jot and tittle of the law as then practiced by Christ-rejecting and Christ-accepting Jews. The Jewish religion was exclusive and the uncircumcised had no more right to perform the ordinances of Moses than an infidel has to come to the Lord's table; or an atheist to enter the baptismal waters. "It shall be a token of a covenant betwixt you and me, and the uncircumcised male shall be cut off from his people; he hath broken my covenant." As the initial ordinance of Judaism it was a term for the religion itself. It was an absolutely essential preliminary to law conformity, and law conformity was never preached in apostolic days except from behind the bulwark of *circumcision*.

These men, who came down from Judea, were not wolves in sheep's clothing, crept in with a vicious error. They could openly dispute the position of Paul and Barnabas; and their arguments against the two pastors were weighty. At this time the church at Jerusalem enjoyed a tremendous prestige; it was the mother church; the apostles were there, and the brethren of Jesus; practically all of the organization of the early church consisted in the recognition of its authority, and the church at

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Jerusalem uncompromisingly observed the law. The brethren from Judea could ask Paul and Barnabas such pertinent questions as these:

Has the church at Jerusalem given you or anyone else authority to neglect the teaching of law? No.

Does the church at Jerusalem practice it? Yes.

Do Peter and the apostles? Yes.

Are you recognized as an apostle or as having authority to change such practices? No.

Their protest was so serious and apparently so well founded that the church at Antioch was forced to call upon the church at Jerusalem to settle the controversy. While they loved Paul and Barnabas, they could not go against all recognized authority without sufficient grounds. The two pastors must go up to Jerusalem and obtain the sanction of the church for their teaching.

The proceedings of this council are recorded in the fifteenth chapter of Acts and represent a crisis in church history. The question before the council is not one of abstract doctrine: whether salvation is by faith or works, but must a Gentile become a Jew in order to be saved? Is the gospel to be nurtured by the ritual and ceremonies of Israel? Must the church exist within the walls of Judaism? Does God want the gospel, the gem of the ages, to shine in a setting of law, or a setting of grace? This problem had followed the gospel into many lands; little Antiochs were springing up, likewise many minia- tures of the church at Jerusalem; the church was grow- ing and the question must be settled now.

(To be continued.)

What We Have in Christ

By Dr. Jas. H. Brookes

Psalm 103.

IN celebrating Christ's glory three things are specially mentioned: His accomplished and certain salvation given to believers (verses 1-12); His present and loving care (verses 13-18); His universal and everlasting Kingdom (verses 19-22). There can be no singing and making melody in our hearts to the Lord (Eph. 5:19) unless faith accepts it as true that He has forgiven all trespasses, that He watches over us with unceasing tenderness, and that He will receive us into the Kingdom at His coming. "He hath not dealt with us according to our sins, nor rewarded us according to our iniquities. For as heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us." This is the base of the anthem of praise that ascends to our Risen Lord, and this leads us to behold Him with joy in His various offices here described.

1. He is the Forgiver. "Who forgiveth all our iniquities." It is not simply that He forgives them all, but he casts them behind His back (Isa. 37:17); blotting them out (Isa. 44:22); "sought for and not found" (Jer. 1:20); "Cast into the depths of the sea" (Micah 7:19); "Remembered against us no more" (Heb. 10:17; 2 Pet. 2:24; 1 John 1:7).

2. He is the Healer, "who healeth all our diseases" (Acts 10:38; Matt. 8:16; Isa. 33:24).

3. He is the Redeemer, "who redeemeth thy life from destruction" (1 Pet. 1:18, 19; Isa. 44:22; Rev. 4:9).

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4. He is the Crowner, "who crowneth thee with loving kindness and tender mercies. Among the crowns bestowed with His loving kindness and tender mercies may be mentioned the Holy Spirit, of whom the oil is the type" (Lev. 21:12); Christ Himself at His coming (Isa. 28:5); "An uncorruptable crown" (1 Cor. 9:25); a "crown of rejoicing" (1 Thes. 2:19); a "crown of life"; a "crown of righteousness" (2 Tim. 4:8); a "crown of glory" (1 Pet. 5:4).

5. He is the Satisfier, "who satisfieth thy mouth with good things" (Isa. 55:2; Ps. 17:15; Ps. 22:26; Ps. 36:9; Ps. 37:19; Ps. 63:5; Ps. 107:9; Isa. 58:11).

6. He is a Pitier, "like as a father pitieth his children, so the Lord pitieth them that fear Him" (Matt. 9:36; Matt. 14:14; Matt. 20:34; Mark 1:41; Luke 7:13; Luke 10:33; Luke 15:20).

7. He is the Preparer of His throne. "The Lord hath prepared His throne in the heavens, and His Kingdom ruleth over all" (Luke 19:12; Ps. 72:7, 8).

Thus we do find Him sufficient for all our need from first to last. He forgives, He heals, He redeems, He crowns, He satisfies, He pities, He prepares His throne, and He is preparing the faithful in the midst of declension to share His throne (Rev. 3:21).

(Ye are complete in Him!!!
—Paul.)

The Inner Light

By Frank S. Weston

TORONTO, CANADA

THE Society of Friends have for many years advocated as a distinguishing tenet the guidance of an inner light to which the soul of man may trust itself fully in all spiritual matters. Now many not identified with this people are taking up their doctrine of the inner light. Not long ago Dr. A. H. Bradford, a distinguished Congregational preacher issued a book championing this teaching. He condenses the doctrine of his book into these sentences: "There is in every man light sufficient to disclose all the truth that is needed for the purposes of life. This light is from God who dwells in humanity as He is immanent in the universe, therefore the source of authority is to be found within the soul and not in external authority of church or creed or book. That light being divine must be continuous, it never fails. It will lead to all truth and show things to come and it may be implicitly trusted." Dr. Bradford distinguishes this light from reason and conscience, though he doesn't make clear what the difference is. He says it is "the soul seeing in its own light."

Joseph Cook seemed to believe in the inner light, but identified it with conscience. He says: "It is certain that in the intuitions of conscience we look into God's face."

W. B. Dalby (London Quar. Review) says: "If one does but sound human nature to its depths then surely you will reach the being of God. Did not Christ say the kingdom is within you?"

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These words have no sanction in Scripture. No man as he is by natural birth can look into God's face. Sin has raised a barrier to this vision. The natural man seeth not spiritual things. We can see God only in Jesus Christ the Savior.

Another writer of the day says: "The regal dynamics of man's inner being have been wastefully neglected and squandered while he has incessantly pursued objective phenomena which are only petty in comparison." But the attempt to make man's inner light his sure guide is sure to make men follow a will of the wisp.

God made man with a wonderful sensitiveness to the Holy Spirit. Adam as soon as created became the subject of direct fellowship with God. The human and the divine blended in his thought, feeling and will. His intelligence was directly and therefore intuitively apprehensive of all things. He had only to behold to know the truth. But with his fall a great change took place. He lost his intuition in a large measure. His heart was alienated from God and the mind became darkened. Because of this, man has need and still needs an exterior revelation and guide.

Now to give authority to the inner light is to depreciate if not virtually to destroy the authority of the Bible, man's exterior guide.

Dr. Bradford says: "This we find in all ages and in all lands in proportion as men have distrusted mere outward authority and have been loyal to the inward light they have approximated the perfect humanity."

But history does not endorse this assertion. On the contrary the past shows that when men have left Scripture for the inner light, confusion and declension have ensued. Doctrines having no Biblical basis have come to the front and displaced the written truth.

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When Edward Irving in conversation with Thomas Carlyle appealed to the Bible as the ground of his belief, Carlyle replied: "You must permit me a few words for relief of my conscience. That 13th chapter of Corinthians to which you are appealing is surely too narrow a basis for so high a tower as you are building. Authoritative writings of the Most High, are not found in old books only? They are in stars, on rocks and in the brain and heart of every mortal." Tell a man to trust his brain and the voice within and you lead him away from the word of the living God.

Says B. W. Newton: "Through a lengthened Christian life I have had frequent opportunities of intercourse with persons who have trusted to the guidance of the inward light, but I have never met with one who did not reject atonement as taught in the Scriptures, and also the completeness of the ruin wrought by the fall. Man cannot be dead in trespasses and sins if there be something divine in him."

Fichte found God in his own heart so he thought. He says: "Dost thou long to see God as He is face to face? Do not seek Him behind the clouds; thou canst find Him where thou art. Give thyself to Him and thou wilt find Him in thine own heart." Yet Fichte's biographer says of his faith: "It could not be said of him that he denied that God had an existence, but he expressed no decided opinion on the subject."

Inner light there is in every man. It is the faculty through which the appeal of God comes to the soul. But conscience, which is the inner light in its most sensitive natural state, can only *receive* appeals. It is not a source of instruction. It should follow and not lead. God's written word is the guide to follow. This brings light, joy, hope and heaven.

Abiding in Christ

By Dr. A. J. Gordon

THE words "in" and "abiding in," which occur so constantly in Scriptures, refer to two very distinct doctrines and conditions. The first signifies our union with Christ, the second our communion with Christ. The one refers to our standing as those who are saved; the other to our walk, as those who are obedient. If one has been regenerated he is certainly in the Lord, though by his lack of strict watchfulness and continued prayer, he may not be abiding in Him.

In brief, the two words refer, the one to our regeneration, the other to our practical Christian life; as, for example, "If any man be in Christ, he is a new creature" (2 Cor. 5:17), and "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John 2:6). What now are the promises and blessings connected with abiding in Christ?

1. Fruitfulness. John 15:5. How obvious is this conclusion. Just in proportion to the communication of sap from the tree to the branch, will be the vigor and health and fruitfulness of the branch. A Christian abounds in the graces of the Spirit to the degree in which he abides in the living Christ.

2. Power in Prayer (John 15:7). If we are in intimate communion with the Lord, we learn to know His will, and to interpret His mind, so that we do not mistake in our asking. We ask amiss and receive not, because our desires are merely selfish. Communion with Christ dissolves carnal desires, as the going into a warm room melts the snowflakes from our coat.

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3. Restraint from Sin (1 John 3:6). Of course sin cannot flourish in the presence of the Sinless One. Because we say no man is free from sin, we do not for a moment deny that we ought to be free from it. "If we say we have no sin we deceive ourselves." "If we say we have not sinned we make Him a liar." Here is the two-edged lie with which every perfectionist is certain to commit suicide. But if one could be found who was abiding perfectly in Christ, he would be sinless, because he would be perfectly like Christ, who is sinless.

4. Christlikeness (1 John 2:6). The external conduct must be the perfect measure of the internal life. The hands of the dial-plate will exactly represent the accuracy and perfection of the machinery within. If we are in perfect accord with Christ's Spirit, we shall be in exact accord with His example.

5. Assurance (1 John 2:28). The perfect face can never be ashamed of its own image. When we shall see "the King in His beauty," we shall be like Him, if we are found abiding in Him, and He will not despise His own likeness. Therefore we have confidence before Him at His coming, if we are abiding in Him. But if we have a name to live, and are abiding in the world, and in the lusts and pleasures thereof, how we shall shrink abashed before Him, and how will He be ashamed of us! "As a dream when one awakeneth, so, O Lord, when thou awakest, thou shalt despise their image." "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

The Book and the Gospel

By Joshua Gravett
OF DENVER, COLO.

OUR Lord in answering the Samaritan woman at Sychar's well, fully committed himself to the Jewish faith regarding the Old Testament and its interpretation. He also settled the question regarding his personal relation to Old Testament sacrificial types and that of the people through whom God had chosen to communicate His will to mankind.

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22).

Christ and the Book.

"*We know* what we worship." In spite of such a positive declaration, men are saying that Jesus did not receive the requisite training that could make him competent to judge, whether the Old Testament prophecies were divine forecasts or mere human guesses, its miracles, facts or fables, or its history, authentic or mythical. To such we must say, If Jesus be not an authority in such matters, then his claim in the above quotation is either conceited bombast and therefore despicable, or, mere provincial credulity and hence pitiable.

In the same conversation Jesus claimed to be the Christ of Jewish hope. His words which we are considering must therefore be judged in their relation to the remarkable context. The context reveals him the possessor of unique, yea divine insight. Firmly committed to the current Jewish faith in the integrity of the Old Testament, Jesus was yet far removed from their

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national prejudice with its attendant blindness and bigotry.

By saying, "We know," Jesus took his stand with the orthodox teachers of his day. All through his life his attacks were directed against their bondage to their traditions, never against their faith in the Scriptures. Dr. Knapp, "Christian Theology," p. 326, gives us an illuminative message on the general attitude of the Jews towards the Scriptures.

"The allegorical interpretation of the sacred Scriptures cannot historically be proved to have prevailed with the Jews of Palestine at the time of Christ and His apostles. Although the Sanhedrin and the hearers of Jesus often appealed to the Old Testament, according to the testimony of the New Testament writers, they give no indication of the allegorical interpretation. Even Josephus has nothing of it. The Platonic Jews of Egypt began in the first century, in imitation of the heathen Greeks, to interpret the Old Testament allegorically . . . Jesus was not, therefore in a situation where he was compelled to comply with a prevailing custom of allegorical interpretation: for this method did not prevail at that time among the Jews, certainly not in Palestine where Jesus taught."

The reverent use of the Scriptures by Jesus at other times also proves that he believed in their integrity and literal fulfillment. In this loyalty he was manifesting the thought of his day. John the Baptist and the apostles followed their Master in receiving the Old Testament as God's own word. They could say with Jesus, "We know what we worship."

The modern Jewish allegorizer parts company with Christ. So does the Christian who thus treats the prophets. Such Jews take literally all the passages that refer to the kingdom and spiritualize all that refer to the Messiah; whilst the Christian reverses the order,

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spiritualizing the kingdom passages and taking literally the passages that refer to the Messiah.

In Christ's day their attitude was correct, but their practice faulty; they studied their traditions more than their scriptures.

Jesus, by referring to the most debatable events as historical verities manifests the same unswerving confidence in their credibility. He referred to each unlikely story:

1. Daniel (Matt. 24:15).
2. Manna (John 6:32, 49).
3. Widow of Sidon (Luke 4:25).
4. Naaman the leper (Luke 4:27).
5. Jonah and the fish (Luke 11:29-32; Matt. 12:39,40).
6. The Flood (Matt. 24:38, 39; Luke 17:27).
7. Sodom and Gomorrah (Matt. 11:23, 24).
8. Lot's wife (Luke 17:32).
9. Serpent of brass (John 3:14).

It is evident that Jesus had no doubts regarding the Old Book.

Doctor Robert Hall in his "Review of Gregory's Letters" gives to modern students principles of interpretation which I believe our Lord would commend:

"Let the fair grammatical import of Scripture language be investigated; and whatever propositions are, by an easy and natural interpretation, deducible from them, let them be received as the dictates of the infinite wisdom, whatever aspect they bear, or whatever difficulties they present. Repugnant to reason they never can be, because they spring from the author of it; but superior to reason, whose limits they will infinitely surpass, we must expect to find them, since they are a communication of such matters of fact respecting the spiritual and eternal world as need not to have been communicated, if the knowledge of them could have been acquired from any other quarter."

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Some seeming reverent critics, committed to this theory that questions Christ's authority in literary criticism, attempt to defend their views by appealing to the mystery of His humiliation. To such we must say that it is unscientific to make our interpretation of Paul's reference to the Kenosis, in Phillipians 2:7, distort the fact of superhuman knowledge frequently ascribed to Jesus in the story of his life found in the gospels.

1. He could read the human heart.
 - a. Nathaniel's thoughts (John 1:47, 48).
 - b. The attitude of the Jews toward him at the Passover feast (John 2:24, 25).
 - c. The life of the Samaritan woman. John 4:39: "He told me all things that ever I did."
 - d. The extent of an individual's loyalty (Luke 22:10-12).
 - e. The blackness of Judas' purpose (John 6:70). "One of you is a devil" (Matt. 26:25, 26).
2. He knew of things transpiring in the spirit world.
 - a. Death of Lazarus (John 11:11).
 - b. Satan's request concerning his disciples (Luke 22:31).
3. He knew that a certain fish had a certain coin in its mouth and that it could be caught by a certain man (Matt. 17:27).

Such knowledge as the foregoing marks Jesus in his humiliation as still possessing extraordinary faculties.

The attitude of others toward Jesus further helps us to a proper appreciation of his ability.

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a. The doctors were astonished at his wisdom (Luke 2:47).

b. Nicodemus came to him for instruction because he knew that he came from God (John 3:2).

c. The people were astonished at his authoritative teaching (Matt. 7:27, 28).

d. His hearers marvelled at his scholarship (John 7:14-18).

e. The soldiers said he was no "mere man" (John 7:46).

f. His townsfolk marvelled at his gracious words (Luke 4:22).

Such testimony from his hearers must be taken into account if we would render a just verdict regarding his standing as a teacher.

But whatever may have been Christ's limitations on earth, none has dared to limit Him after the resurrection. After that event Jesus still honored the Bible by saying, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:27, 28). Surely this one incident should prove sufficient, apart from testimony previously adduced, to prove that Jesus was competent to speak with authority regarding the faith of his fathers.

The following quotation used by Frank White in "Do We Believe," is quite appropriate to this subject:

"Kenosis—what does the word really mean? The revisers have boldly adopted the rendering, 'he emptied himself.' But are they right in doing so? The word answers to the Hebrew "amal" in Jer. 14:2 and 15:9. In each of these passages, and in almost every other place where the Hebrew word is used, it is translated 'languish' in the authorized version. The idea of the word seems to be not so much emptiness as feebleness. It

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fits in with the thought that Christ was 'crucified in weakness.' He who is "the Mighty God" took upon Himself the condition of feeble man and the position of servitude and dependence. His might and majesty were laid aside and he was amongst men as one who served. If this be the true idea of the passage, the thought occurs to the mind that St. Paul's meaning may have been somewhat misapprehended by the revisors, and by those who have pressed a classical sense of the verb *kenoo*, instead of guiding themselves by its usage in the Septuagint. Some theologians speak a little too loosely of the *Kenosis* as of Christ's voluntary abeyance of the Godhead, and of His divesting Himself of the divine attributes, without fully weighing the words on which they found such teaching. The *Kenosis* is the assumption of a condition of weakness rather than of emptiness."
—Canon Girdlestone.

One other much lauded but specious argument is being used. Some say, "Of course He knew, but, fearing to unduly prejudice His hearers against Him, He concealed His knowledge regarding the imaginative stories 'mere folklore, the wild growths of popular traditions,' in the interest of truth and morality." Such a suggestion creates a shudder of disgust; for if Jesus did act thus he was guilty of deceit. When he said, "If it were not so I would have told you," Jesus bared his heart and shewed the pure motive which prompted his every act. He was decidedly ingenuous and could not win a temporary victory by such guile. Some preachers make novels the basis of their sermons; but none is so foolish as to label fiction "truth." Neither would Jesus!

He who refuted the errors of the Sadducees and warned His followers against mere traditionalism and Herodianism; He who loved His own "even unto death," could never sink to such ignoble tactics as suggested by such a theory. Listen to His fiery invective against

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hypocrisy. Recall His appeal for purity of heart. This man could never hold back truth from His people.

Sir M. Monier Williams says,

“Take that sacred book of ours: handle reverently the whole volume: search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even skeptics who dispute its divinity are ready to admit it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downright and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve him. If Baal be God, serve him. We cannot serve both. Only one name is given among men whereby we may be saved. No other name, no other Savior, more suited to India, to Persia, to China, to Arabia is ever hinted at.”

The spirit of this splendid tribute to the virility of the Book is applicable to Christ and we dare not even dream that He could accommodate Himself to play so ignoble a part as to cover up error. He well knew the truth of His words when He said: “*We know* what we worship.”

As to the “conclusions” of those who would shake our faith I leave the following with you.

A well-informed writer says:

“The ‘Higher Criticism’ since 1850 has given us 76 different theories on the origin and character of the books of the Pentateuch; 113 different theories on the historical books of the Old Testament; 108 on the poetical books; 98 on the great prophets; 144 on the minor prophets—that is, a total of 599 on the origin, value, and inspiration of the books of the Old Testament. The ‘Higher Critics’ have published 208 different theories on the value of the books of the New Testament.” This is certainly a high tribute to the activity of this much discussed school of criticism, but while the variety of their alleged output may add to its interest, we cannot avoid the conviction that it lessens its value.

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Christ and the Gospel.

“We know what we *worship*: for *salvation* is of the Jews.” The Samaritans knew that the Messiah would come to the true center; they expected Him to come to Gerizim, whilst the Jews were confident that He would appear at Jerusalem. Jesus, whilst He anticipated a more extended revelation unto the nations, admitted the superiority of the Jewish claim. The “worship” of the Jews referred to their ritualistic as well as their ethical message; the latter as expressed in the “ten words” was “unto condemnation” whilst the former was prophetic of “salvation.” I think it safe to aver, because of “we worship,” that Jesus had the sacrificial message of Judaism chiefly in mind. The world-wide message to which he alludes would be the fruit of Jewish faith. The Old Testament worship was typical and Jesus knew that He was to be the antitype. “The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth.” The Jew who understood the meaning of the sacrificial types worshipped—“now is”—in spirit and truth. Did not our blessed Lord render spiritual worship when he ate the Passover? Certainly he did!

God can ask for nothing higher than spiritual worship: If the prophetic types of the Bible when fittingly offered, led to such, then they could not have been adaptations from heathenism but divine directions for true worship. Therefore, whilst the Jewish sacrifices cease, their message is eternal. The Passover, the Day of atonement and every Jewish sacrifice had a message of “salvation.” The Passover blood protected and redeemed the believing Israelite from physical bondage, but it was a type of how the shed blood of its great antitype could redeem the believing soul, of any race, from

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spiritual bondage. The study of the types is necessary if we would understand the message which will bring salvation to our hearers. We must not follow the lead of those who would divorce the message of this age from God's message in preceding ages. God has not two plans for man's salvation. The Jew saw one coming to die for him, the sinner of this age now looks back upon one who has died for all men's sins.

In truth, "The New is in the Old contained; the Old is by the New explained." Dr. A. J. Gordon once gave his children a puzzle map which they speedily, to his surprise, put together. When questioned, they explained that they discovered parts of the picture of a man on the back; following this clue they put it together on its reverse side and found that they had discovered the key. So it is with the "worship" of the Jews; place Jesus alongside of the types and you quickly learn their message and become established in the holy faith.

The following quotation admirably illustrates our contention:

"In the discharge of my duties for forty years as professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the Sacred Books of the East; and I have found the one keynote—the one diapason, so to speak—of all these so-called Sacred Books, whether it be the Veda of the Brahmins, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all, "salvation by works. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase money, must be our own works and deservings.

"Our own Holy Bible—our Sacred Book of the East—is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that Sacred Book of the East, but they

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are only the outcome of a grateful heart; they are only a thank offerings, the fruits of our faith. They are never the ransom money of the true disciples of Christ.

"Let us not shut our eyes to what is excellent and true and of good report in these sacred books; but let us teach Hindoos, Brahmins, Mohammedans, that there is only one Sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the Sacred Book which contains that faithful saying, worthy to be received of all men, women, and children, and not merely of us Christians, that "Christ Jesus came into the world to save sinners." —Max Muller, before the British and Foreign Bible Society.

Christ and the Messengers.

"Salvation is *of the Jews*." The Samaritans were misled in their faith; to them, Jehovah had become but a local deity whom they worshipped with other deities. The Jews never did thus view Jehovah; to them He was the only true God. "God is a spirit" was not made known by Christ; it was revealed to the Jews in the prohibition against making any likeness of God. No image of God was found in the holy of holies. A statue of Dagon was made by Philistines and placed in their temple, but no statue to Jehovah could be made by the Jews. Solomon's prayer was addressed to no local deity but to the God of heaven and earth. God had revealed Himself to the Jews and had chosen them to be the communicators of His name and will to the whole world. The Bible from Genesis to Revelation is the product of holy Jews who spake moved by the Holy Spirit.

In that most helpful book, "Christ and the Scriptures," Adolph Saphir says (Chap. 5):

"The Scripture, which is the testimony of God's dealings in mercy as a Savior, could therefore not originate anywhere else but among the

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Jews. It was according to the divine plan that Jesus should be of Israel, and likewise the Scripture must needs be Jewish." Again he says, "When Jesus said to the woman of Samaria, 'Salvation is of the Jews,' he announced a fact which explains the history of the kingdom of God and the peculiarity of the Scripture. Jesus is of Israel, and to Abraham's seed belong the oracles of God. The written Word was given to the Jews, and the essential word was made flesh and was born of the Virgin Mary, the daughter of David. God has thus connected from all eternity, and in necessary and inseparable manner, the Word, who is the brightness of His glory, and the express image of His person."

Again, loyalty to Christ compels us to reject all other so-called revelations: *they are out of harmony with the divine choice of people*. Jehovah is a God of law and having discovered His law of revelation we are compelled to reject all Gentile claimants. God's gifts and callings cannot be repented of—salvation is of the Jews.

The method of the revelation forbids our accepting so-called present-day revelations. God spake not alone through holy Jewish men, but the messages were in the language of the people and were to be tested by the laws governing such languages. Golden plate messages (Mormonism), and those needing an inspired glossary (Christian Science), are clearly out of harmony with the Bible methods of revelation. I would like to add a quotation from the able Hooker.

"I hold for a most infallible rule in expositions of the sacred Scriptures, that where a literal construction will stand, the furthest from the letter is always the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchemy doth, or would do, the substance of metals, making of anything what it pleases, and bringing, in the end all truth to nothing."

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By this utterance of our Lord's "Salvation is of the Jews," we are, at least until God restores Israel to covenant position at our Lord's return, compelled to reject all other claimants to inspirational faculties; for, unlike the Old Testament, which bears evidence of incompleteness and foretells the coming of "a prophet like unto Moses," whom the people should hear, the New Testament is complete and contains no prophecy of a further revelation, but rather warns us against false prophets and false Christs.

a. 2 Tim. 4:3, 4: "They shall turn from truth unto fables."

b. 1 Tim. 4:1: "Now the Spirit speaketh expressly, that in the last times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."

c. Matt. 24:11: "Many false prophets shall arise and deceive many."

d. John 5:43: "If another shall come in his own name him ye will receive."

e. 2 Thess. 2:11: "A spirit of delusion that they should believe a lie."

These warnings should nerve us to remain loyal to the word which is sufficient "to thoroughly build us up" (2 Tim. 3:16), and is a standard by which we are "to try the spirits—because many false prophets are gone out into the world" (1 John 4:1). We are urged to wait not for further revelations but for the revelation of our Lord. The book given to us is for us in this dispensation a finality, God give us grace to more faithfully proclaim its perfection and prepare our people for the days of apostacy so often foretold.

A passenger addressing a captain cautiously guiding his boat into the harbor, said to him, "You must

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know where all the rocks lie." He replied, "I do not know all the rocks, but I know where the deep waters are." That was sufficient for him to make the dock safely. We may not be able to locate all the rocks of error, but we can say that as for ourselves we know that in the sacred writings, given through the Jews, we find a safe channel in which many barks have sailed to the eternal home. To all outside the channel, giving heed to fables and doctrines of men, we cry, "Be ye followers of us in that we follow Christ. "We know what we worship for salvation *is of the Jews.*" The following quotation is clear in its testimony to the finality of the Bible record.

"The idea often advanced that our religion is but one of a number of great world religions, perhaps better than the other, but simply one stage of the progressive evolution of religion, is emphatically repudiated. If our Bibles teach anything, they teach that this is the unique and final form, the complete and perfect revelation of God to men; which fulfills all previous revelations, and contemplates no after one. It stands forever alone, possessing elements which differentiate it from all others, and put it in a class apart. And for this reason, a true comparison between Christ and other teachers is impossible. One may set His moral and religious precepts alongside of theirs, and thus show the superiority of His teachings; but Christianity is far more than its ethical and religious doctrines; more than a system of religion. Christ Himself is its center and heart, the distinguishing, worth-imparting fact in it."—R. B. Peery, Ph. D.

Christ's Attitude Toward Error.

"Ye worship *ye know not what.*" Jesus never compromised the truth by failing to rebuke error. The intensity of his remarks was governed by the responsibility of his hearers. If we who know the safe channel can also point out the location of the rocks we can the more

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intelligently help those in peril of spiritual shipwreck. Buoys are moored to sunken wrecks and hidden rocks to warn the sailors of peril. We must fasten danger signals upon all false theological systems. If all men knew the Bible as a finality in doctrine, there would not be existing many of the new denominations which profess superior light to that contained in the Book. Neither would we hear so much foolish twaddle about the truth in heathen systems. I quote again, in closing, from that address delivered by Sir M. Monier Williams before the English Church Missionary Society in 1887. Speaking on Jno. 6:53 and 1 Jno. 5:12, he says,

“The two unparalleled declaration quoted by me from our Holy Bible make a gulf between it and the so-called Sacred Books of the East which sever the one from the other utterly, hopelessly and forever—not a rift which may be easily closed up, not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truth, but a veritable gulf which cannot be bridged over by any science of religious thought; yes a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christ-like, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety plank of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread his everlasting arms beneath and land him safely on the Eternal Rock.”

The End.

Truth in Type

Conducted by

Aaron Schlessman

NAAMAN THE LEPER, A TYPE OF THE SINNER.

Naaman.

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| <p>1. Naaman's position in life did not save him. He was a leper.
2 Kings 5:1.</p> <p>2. Naaman the leper was separated from the people.
Num. 5:2.
Lev. 13:46.</p> <p>3. Naaman the leper was incurable. Only God could help him.
2 Kings 5:15.</p> <p>4. Naaman the leper was pointed to Elisha as the only one who knew the way of healing leprosy.
2 Kings 5:3, 9.</p> <p>5. Naaman the leper was seeking life, but when told the remedy, disbelieved. He became wroth and sought to say how he should be healed.
2 Kings 5:5.
2 Kings 5:10-12.</p> <p>6. Naaman the leper found salvation in the cleansing stream.
2 Kings 5:13, 14.</p> | <p>1. The sinner's position in life, whether high or low, does not save him. All are sinners and fall sort of the glory of God.
Rom. 3:22, 23.
Rom. 3:10-12.</p> <p>2. The sinner is separated from God.
Isa. 59:2.
Eph. 2:1.</p> <p>3. The sinner is incurable. God gives him new life.
Eph. 2:1.</p> <p>4. The sinner is pointed to Christ as the only one who reveals the way of life.
Acts 4:12.
Jno. 14:6.</p> <p>5. The sinner is seeking life, but, when he hears the remedy, disbelieves and wants to say how he shall receive life.
Jno. 6:28.
Matt. 19:16.
Acts 16:31.
Rom. 4:4, 5.
Eph. 2:9.
Rom. 3:10.
Col. 2:8.</p> <p>6. The sinner finds salvation in the cleansing blood, being cleansed when he believes.
Jno. 5:24.
1 Jno. 1:7.
Heb. 9:22.
Lev. 17:11.</p> |
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We saw in the August issue how perfectly leprosy is a type of sin. It sets forth sin so clearly that one cannot doubt its being used throughout the Word as a type of sin. Leprosy, a type of sin, then, being upon a man makes him a leper and a type of the sinner. And such is Naaman.

Naaman the Leper, a Type of the Sinner.

Naaman was an officer of the King. He was an honorable man, but his position in life did not save him from the awful plague. ***He was a leper.*** "Now Naaman, the captain of the host of the King of Syria, was a great man with his master, and honorable because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but ***he was a leper***" (2 Kings 5:1). The sinner's position in life may be of high estate or low,—he may be rich or poor,—moral or immoral, yet his place in life does not save him. All are sinners and fall short of the glory of God. "For there is no difference: for all have sinned and come short of the glory of God" (Rom. 3:23). "As it is written, there is none righteous, no, not one: they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one" (Rom. 3:10-12). The ALL is all-inclusive. None are righteous, only as they have the righteousness of God through Christ, being cleansed by His blood.

Naaman, the leper, was separated from the people. This was the law concerning a leprous man. "Command the children of Israel that they put out of the camp every leper" (Num. 5:2), and "All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be" (Lev. 13:46). The sinner is separated from God. Sin always separates from Him. "Your iniqui-

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ties have separated between you and your God, and your sins have hid his face from you, that He will not hear" (Isa. 59:2). But God has bridged the chasm that sin has made, through the death and resurrection of Jesus Christ, and is ready to blot out all your sins through faith in Him. "You, did he make alive, who were dead in trespasses and sins" (Eph. 2:1 R.V.). And you will He make alive through faith in Jesus Christ. Sin, only, can separate from God, and God has graciously made provision for everyone.

"Then why will you die?
Then why will you die?
With the crimson flood so nearby,
Oh, why will you die?"

Naaman the leper was incurable. Only God could help him. Man had exhausted his resources, but relief did not come. Finally, the Maid of Israel, who attended Naaman's wife, told him of the man of God, Elisha, who "would recover him of his leprosy." Naaman went to Elisha, and Elisha said, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean" (2 Kings 5:10); but Naaman recognized that God was the one who healed him, for he said when he came again to Elisha, "Now I know that there is no God in all the earth, but in Israel" (2 Kings 5:15). God was his only source of help. The sinner, too, is incurable. God gives him new life, a new heart. "He taketh away the heart of stone and giveth him a heart of flesh." For "you hath he quickened (made alive) who were dead in trespasses and sins" (Eph. 2:1). In other words, you hath he given spiritual life, who were dead in trespasses and sins. As one has had the physical birth, so must one have the spiritual birth to enter into the kingdom of God. "Jesus answered, verily, ver-

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ily, I say unto thee, except a man be born (begotten) of water and of the Spirit, he cannot enter into the Kingdom of God (Jno. 3:5). The spiritual birth is necessary.

Naaman the leper was pointed to Elisha as the only one who knew the way of healing leprosy. When hope was gone the little Maid of Israel pointed to Elisha, the prophet, as the one who could recover him of his leprosy. She did not point to a number of men who knew the way of healing leprosy, but one, and that one was Elisha. "She said to her mistress, Would God my lord were with (before) the prophet that is in Samaria! for he would recover him of his leprosy" (2 Kings 5:3). And Naaman came . . . and stood at the door of Elisha" (2 Kings 5:9). The sinner, likewise, is pointed to Christ as the only one who reveals the way of life. There are not many ways of life, not many avenues of hope, but ONE. "Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Jesus saith, . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6). He who misses the cross is lost.

"The way of the cross leads home,"

Naaman the leper was seeking life, but when told the remedy, disbelieved, and went away wroth. He desired to say how he should be healed. Naaman, as soon as he was told of Elisha, took his servants and "came, and stood at the door of Elisha" (2 Kings 5:9). He was seeking life, he was anxious to see this prophet of God. But when the prophet "sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean"

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(2 Kings 5:10), he disbelieved. He became wroth and rejected the remedy, and wanted to say how he should be healed. See him as he went to Elisha with "silver and gold and changes of raiment" (2 Kings 5:5) to purchase the gift of God. Then when Elisha did not appear but sent a messenger telling him to go to the Jordan, he said: "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May not I wash in them and be clean? So he turned away in a rage" (2 King 5:11, 12). Foolish Naaman! Unbelief sent him away and then he said, "God, my way is as good as yours." How many times have the lost reiterated Naaman's thoughts and actions! The sinner is seeking life, but when he hears the remedy, like Naaman, disbelieves and wants to say how he shall receive life. The people came flocking to Christ after the feeding of the five thousand, and "said they unto Him, what shall we do that we might work the works of God" (Jno. 6:28)? They were seeking life, but when Christ gave them his answer, they turned away. The rich young ruler, also, came to Him and said, "Good Master, what good thing shall I do, that I may have eternal life" (Matt. 19:16)? And when Jesus gave him his answer, "The young man went away sorrowful." Everyone is asking the same question to-day but most of them turn from the *only remedy given*, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Oh, that they might realize:

"The moment a sinner believes,
And trusts in His crucified God,
His pardon at once he receives,
Salvation in full through Christ's blood."

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But men want to say, as did Naaman, how they are to receive life. Some try Dr. Goodworks. But God says, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5); and we are saved by grace, "not of works, lest any man should boast" (Eph. 2:8, 9). Yet many will not believe God's word. Others try Dr. Morality, and say, "If I'm moral, I'm safe." But God says again, "There are none righteous, no, not one" (Rom. 3:10). "All have sinned and come short of the glory of God" (Rom. 3:23). Still others try Dr. Philosophy, another quack. Again God says, "Beware lest any man maketh spoil of you through philosophy and vain deceit, after the tradition of men, . . . *and not after Christ*" (Col. 2:8). These remedies are failures. There is one way only to life eternal and that through faith in the only begotten Son of God.

Naaman the leper found salvation in the cleansing stream. He started home wroth when he heard Elisha's message but his servants prevailed on him to try the remedy. They had the faith that he should have had, and he finally yielded to their request and was healed. "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings 5:13-14). The sinner finds salvation in the cleansing blood, being cleansed when he believes. "He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (Jno. 5:24). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. 1:7), "And without the

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shedding of blood there is no remission" (Heb. 9:22). His blood maketh atonement. "It is the blood that maketh atonement for the soul" (Lev. 17:11).

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Nothing but the blood of the crucified One can cleanse you from sin and bring you in peace to God.

It may not be my time, it may not be thy
time, but yet in His own time, the Lord will
provide. —J. B. Moody.

Outlines for God's Workmen

Gathered by
Richard S. Beal

RULES FOR THE CHRISTIAN RACE.

1. "I will run in the way of thy commandments. Ps. 119:32.
2. "Run after thee." Song S:1-4.
3. "Run well." Gal. 5:7.
4. "Run not uncertainly." 1 Cor. 9:26.
5. "Run with patience." Heb. 11:1.
6. "Run and not be weary." Isa. 11:31.
7. "Not run in vain." Phil. 2:16. —Selected.

HOW SHOULD I STUDY MY BIBLE?

2 Tim. 2:15.

1. With Faith. 2 Tim. 3:15; Rom. 1:16-17; 1 Thess. 2:13; Heb. 4:2.
2. With Prayer. Ps. 119:18; Prov. 2:3-6; Jas. 1:5; Luke 24:45.
3. With Earnest Heed Unto Doctrine. 1 Tim. 4:16; Heb. 1:1-3; Heb. 2:1-4; Jas. 1:22-25.
4. With Steadfast Purpose. Phil. 3:8; Phil. 3:10-16; Acts 17:2.
5. Constantly—Day and Night. Deut. 6:6-9; John 1:8; Ps. 1:1-3.
—J. H. Elliott.

BIOGRAPHY OF CHRISTIANS.

This is the most interesting and wonderful of all biographies.

1. What we were—Dead, Eph. 2:1; Children of Wrath, Eph. 2:2; Without Christ, Eph. 2:2; Of the Devil, John 8:44.
2. What we are—Quickened to Life, Eph. 2:4-5; A Supernatural Life, John 5:24; The Spirit of Adoption, Rom. 8:15; Sonship, 1 John 3:13.
3. What we shall be—Revealed by the Spirit, 1 Cor. 2:9, 10; Like Christ, 1 John 3:2; Heirs of God, Rom. 8:17; All Things Ours, 1 Cor. 3:22.
4. What we ought to be—Consecrated, Rom. 12:1; Heavenly minded, Col. 3:1; Separated, consecrated, concentrated and watching for the coming of the Lord, Titus 2:11-15.
—E. P. Marvin.

The Sunday School Lesson

Exposition by Francis W. Starring
Thought Producers by Franklin Stillions
Golden Text Illuminated

Conducted by George W. Wise

NOTE—Brother Francis W. Starring having been away from his work for a rest up from worn out nerves, the exposition of the Sunday School Lesson is given by Brother Leslie Elliott. Editor.

THE DEATH OF JOHN THE BAPTIST.

Mark 6:14-29. September 1, 1912.

Golden Text, Rev. 2:10.

The Lesson Outlined.

1. Who is Jesus? 14-16.
Why the question. 14.
People's answer. 15.
Herod's answer. 16.
2. Why John was arrested. 17-20.
For the sake of a wicked woman. 17.
John's fearlessness. 18.
Herodias' hate. 19.
Herod's fear. 20.
3. The King's party. 21-23.
The diners present. 21.
The dancing princess. 22.
The dangerous promise. 23.
4. The Queen's Plot. 24-26.
The princess' question. 24.
The queen's reply.
The princess' request. 25.
The king's grant. 26.
5. The end of John. 27-29.
John beheaded. 27.
A gruesome gift. 27.
John buried. 29.

Notes on the Lesson.

Introduction. Time: The early spring of A. D. 29. John has been in prison about a year. It is about a year before the crucifixion of Christ. Place: Machaerus, one of Herod's

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• residences. (map) In the verses preceding our lesson we are told of Jesus sending out His twelve apostles. The work of Jesus and the twelve had been most unusual and caused much comment everywhere.

Verse 14. "Herod"—He was Herod Antipas, son of Herod the Great by Malthace, one of the ten wives of his father. The only other Herod in the Bible is Herod Agrippa I, (Acts 12 and 23.) At his father's death Herod Antipas became tetrach of Galilee and Perea. (map)

Verse 15. All were ready with a theory as to who John was. None correct. They should have gone to their scriptures, the Old Testament (Luke 24:44.) There was ground for using Elijah as an explanation but even this they misconstrued—cf article, "Elijah The Forerunner" in Grace and Truth. Vol. 2, No. 3.

Verse 16. Poor Herod's guilty conscience could only see in Jesus John the Baptist whom he had murdered.

Verse 17. "Herodias"—A wicked scheming woman granddaughter of Herod the Great by yet a third wife. He never ruled and was a half brother to the Herod Philip of Luke 3:1. Herod Antipas had divorced his lawful wife, the daughter of Aretas whose kingdom was East of Perea, and married Herodias who much preferred royal rank and wealth.

Verses 20 and 27. "Kept him safe"—"in prison." Machaerus, seven miles east of the north end of the Dead Sea. (map) It was built on the small top of a hill that rose sheer out of the level plain.

Verse 21. A drunken revel of the "upper ten" of Herod's realm.

Verse 22. "The daughter of Herodias"—in secular literature she is called Salome. Her father was Herod Philip. At these feasts it was customary to have professional dancing girls who executed immodest dances accompanied by voluptuous music for the base delight of the banqueters. Instead, Salome is sent in by her mother, regardless of propriety or virtue, to dance for Herod and his guests. Their inflamed sensibilities are pleased and the king promises the gift.

Verse 23. Herod affects the grand eloquent phrase of the old oriental monarch.

Verse 24. Either naturally or by previous instruction the girl goes to her mother to know what to ask. This is the moment Herodias has been waiting for. She casts her net. Revenge!

Verse 26. The same, age-worn, unjust but potent motive—fear for what people will say. Herod was to blame, not for being caught in Herodias' trap, but for staying caught.

Verse 28. A disgusting immoral play has been produced which gives a different and most revolting conclusion to this narrative. It has been very popular and arrangements have

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just been made to stage it again in the East. Thus the bon-ton of our boasted progressive age are reindulging Herod's sensuality and putting virtue again to shame. (2 Pet. 2:12ff.)

Verse 29. John's body was buried. Herod had only released his spirit that the real John might go where he could await the triumphant return of Him whom he had proclaimed "at hand." Herod and his unlawful wife suffered the ignoble end of banishment in A. D. 41. It was the result of her ceaseless scheming for selfish motives.

Thought Producers.

Verses 14-16. What do we find about the opinions as to who Jesus was? That they varied. Is the same true today? 2 Pet. 2:1; Rom. 9:33; 10:3. But what is the important question? "What think ye of Christ" (Matt. 22:42; 16:15, 16; John 3:36; Rom. 14:12).

Verses 17, 18. Why did Herod have John imprisoned? Because he had spoken the truth (vs. 18; Lev. 18:16). Is the word of God ever pleasing to the man who is living in rebellion against God or to the one who claims to love God yet lives like the world? Rom. 8:7, 8; Gal. 1:10; 1 John 2:15-16.

Verse 20. What was the attitude of Herod toward John? He feared him. Why? Because he was a just man and holy. How did he hear John? Gladly. But did this fact do him any good? It did not because he did not receive the truth. What should be the attitude of the unsaved man when he stands in the presence of a just man and his testimony? Acts 24:24-25. Why? Because no one is just except the one who has received Christ (Rom. 3:10, 23-26) and it should be Christ shining forth in our lives in the power of the Spirit rather than self (Gal. 2:20; 2 Cor. 12:9; John 3:30; Eph. 5:18,) and no man can stand firmly in the presence of the convicting power of the Spirit (John 16:8-11; Acts 24:24-25; 26:28). What shall those who fail to yield to conviction yet do? Phil. 2:10-11; Isa. 45:23-25; Rev. 5:13. Will the hearing of the world as Herod heard it do any one any good? No, it must be received (Rom. 1:16-17; 10:14).

Verses 21-23. What was Herod doing? Sowing to the flesh. What was the result? Vs. 24-28. What is God's un-failing word on the subject? Gal. 6:7-8.

Verse 26. How did the king now feel? Sorry. But what alone can the sorrow of the world bring? 2 Cor. 7:10; Matt. 27:3-5.

Golden Text Illuminated.

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

The minister of Christ should feel like the old keeper of Eddystone light house. Life was failing fast, but summoning all his strength, he crept round once more to trim the lights before he died. May the Holy Ghost enable his servants to

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keep the beacon fire blazing, to warn sinners of the rocks, shoals, and quick sands which surround them. "Be thou faithful unto death, and I will give thee a crown of life."

—Spurgeon.

THE MISSION OF THE TWELVE.

Matt. 9:35; 10:15; 10:40; 11:1. September 8, 1912.

Golden Text, Matt. 10:40.

The Lesson Outlined.

1. Tour of Jesus. 35-38.
2. Appointment of the Twelve. 1-5a.
3. Instructions. 5b-14.
4. Punishment of the rejection. 15.
5. Prophetic foreview. 16-23.
6. Operative principles. 24-42.
7. Jesus at work also. 11:1.

Notes on the Lesson.

Introduction. Rather than give a detailed treatment of two disconnected passages it will perhaps be better to take a comprehensive view of the connected Scripture. Teachers may omit less vital matter for lack of time. The time of the lesson is in the spring of A. D. 29. Place. Galilee.

Verses 35-38. A careful study of the Gospels and Acts shows that the preaching of the Gospel of the Kingdom was characteristically accompanied by healing. The Gospel is now testified by a different witness; viz, the Bible. Verse 38 is much used today in missionary speeches. In being so used its fullest meaning is lost. What Jesus here had primarily in mind was the preaching of the Gospel of the coming Messianic Kingdom. This was begun by the Jewish followers of Jesus while He was on earth but the Jewish rejection of Jesus as their King postponed the realizing of both the Kingdom and the work of the Kingdom laborers of which Christ was speaking in this verse. However, after the present age of the church is completed God will again resume the fulfillment of the purposes and activities here referred to. (Acts 15:14-17; Matt. 10:23; 24:14; Mark 13:9,10). The harvest which will be the fruition of these laborers' efforts will take place at the second coming of Christ. (Matt. 24:30, 31; Rev. 14:14-16; 19:11f).

Verses 1-5a. Verse 1 is not authority for similar twentieth century performances. Write out and compare this list of the Twelve with the same in Mark 3:16f, Luke 6:14f and Acts 1:13f noting the marginal readings of the American Revised Version. The Greek "apostle" and the Latin "missionary" both mean "one sent forth." Among other qualifications an apostle must be an eye witness of the resurrection of Christ. (Acts 1:22; 1 Cor. 9:1).

Verses 5b-14. It is important to notice that the message

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is the Gospel of the Kingdom and the objects are "the lost sheep of the house of Israel." Just the reverse of what we read in the epistles of Paul. There it is the Gospel of Grace (Eph. 2:8.) and the objects are Gentiles as well as Jews. (Rom. 3:22, 29, 30). The restrictions of Christ's commission were to conserve the faithfulness of God's promises to the Jews through the prophets (Isa 40:11; Jer 23:5; Ezek 37:24; Isa 61:1, 2 and Luke 4:17-21). However, the Jews rejected Christ (Matt. 23:37-39) and thus postponed the setting up of the Kingdom by Christ. We are now living in the time of the postponement (Hosea 3:4; Rom. 11:25-27). Verse 7. The Kingdom was at hand because the King was at hand or near.

Verse 8. The Jewish physicians and exorcists usually received pay for their work; not so the Kingdom messengers. Verses 9 and 10. They were to make no special preparation for the trip but go as they were and trust to be provided for enroute as they deserved. On verse 14, cf. Acts 13:51.

Verse 15. Rejectors of the apostles and their Kingdom message will be more severely punished at the second coming of Christ than will Sodom and Gomorrah.

Verses 16-23. In this passage Christ is looking forward; beyond the period of the postponement of the Kingdom (Hosea 3:4), beyond the catching up of the church (1 Thess. 4:13-17) which will terminate the present order of divine affairs; to the time when the Kingdom movements (Isa 11:12) and the Kingdom message (Matt. 24:14) would be resumed.

Verses 24-42. With this prophetic foreview still in mind Christ proceeds to elaborate some Kingdom principles which were to apply for the work at hand but which will be more pertinent during the period of the time between the catching up of the church and the second coming of Christ to the earth when the faithful Jews will go about preaching to the ungodly nations the near approach of the King coming in wrath to judge sin (Rev. 19:11f; Matt. 24:3-31). Verses 24-28 delineate the treatment these Kingdom preachers will receive and 29-33 the divine care and recognition; the consequences of faithfulness, 34-36; standard of faithfulness, 37-38; reward of faithfulness, 39; accepting the Kingdom messengers and the fruit thereof, 40-42.

Verse 11:1. Concluding historical resumption. Christ goes out as a Kingdom messenger himself.

Thought Producers.

Verse 36. What was the condition of the multitude as Jesus saw them? They were as a sheep not having a shepherd. Is this true of the multitudes today? Eph. 2:11,12; 1 Thess. 5:1-3. Who alone is it that has a shepherd? The true sheep—believers (John 10:7-11).

Verses 37, 38. What did Jesus say was the condition? A plentiful harvest with few labourers to do? Pray the Lord

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to send forth laborers. What about the harvest today? John 4:35; Phil. 2:15. Should we pray the Lord to send forth laborers? Col. 1:9-11; 4:2-6; Eph. 6:18-20.

Verse 1. Who gave the disciples power to work? Christ. Does man have power within himself to do the work of God? Rom. 7:18. Who must give him the power? God (2 Cor. 12:9; Eph. 6:10; 2 Cor. 4:7). How is this power given? By the infilling of the Holy Spirit (Acts 2:4; 4:31; 6:1; 11:24; Eph. 5:18).

Verses 5-7. To whom were the disciples to go? Only to the lost sheep of Israel. What was to be their message? The Kingdom of heaven is at hand. Why this message? It is the message that concerns the Jew especially (2 Sam. 7:8-17; Luke 1:31-33; Rom. 11:26-27), and the Kingdom was at hand and would have been set up if the Jews had accepted it (Matt. 11:14; Mal. 4:5; Mark 9:11-13). But how did the Jews treat the message? They rejected it (Matt. 11:20-24) crucified the King of Glory (Matt. 27:33-50; 1 Cor. 2:8) who has arisen and will yet return to set up the kingdom (Acts 1:9-11; Jer. 16:14, 15; 23:5-8; Isa. 9:6-7). As a result what is Christ's last commission to His disciples? Go into all the world and teach them to observe **all things** (Matt. 28:19-20; 2 Tim. 4:1-2; Phil. 2:15-16).

Verse 8. How did the disciples receive and how were they to give? Freely. Should this be so with all workers? Eph. 4:7-16.

Verses 9-10. What were the disciples not to do? They were not to provide for themselves but to go to work for the workman is worthy of his hire. What about those who proclaim the glad tidings today? They should be ready (Rom. 1:15) and trust God for provision (Phil 4:19; 1 Pet. 5:7).

Verses 14-15. For whom is woe pronounced in the day of judgment? Those who refuse to hear (Matt. 11:20-24; John 3:18,36).

Golden Text Illuminated.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Matt. 10:40.

In the African forests is found a bird called the "honey guide." When it desires to feed upon some comb which it has discovered it makes its way to a human being, flutters about restlessly, and hops from bush to bush until it has succeeded in attracting the man's attention all the while uttering a shrill cry. The native who understands its habits follows it, whereupon the honey guide goes ahead, always watching to see that the man is following. When the honey nest is reached the native attacks the store and takes what he wants of the comb. But when the man departs the honey guide immediately approaches the spot and helps itself to the residue, of nectar.

As the native received the bird that led him to the store house of the honey comb may the men of God today be re-

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ceived who point to the sweetness of eternal life through the blood of Jesus Christ.

—Selected.

JUDGMENT AND MERCY.

Matt. 11:20-30. September 15, 1912.

Golden Text, Matt. 11:28.

The Lesson Outlined.

1. Man's doom. 20-24.
Chorazin and Bethsaida.
versus Tyre and Sidon. 20-22.
Capernaum versus Sodom. 23-24.
2. God's dealings. 25-27.
The Son's prayer. 25-26.
The Son's power. 27.
3. Christ's desire. 28-30.
All come. 28.
Soul rest. 29.
Light Load. 30.

Notes on the Lesson.

Introduction. The time of the lesson is uncertain but probably near that of our last lesson. Consult a good map for the cities named.

Verse 20. Recall how in our last lesson we saw Christ and the Twelve going to the cities and villages of the Jews preaching to them the gospel of the kingdom and calling upon them to repent. We also saw that they rejected rather than accepted the message. It was because of this that Jesus pronounces the coming doom upon the cities where he had wrought the most healing and performed the most miracles.

Verse 21. "Chorazin." Long since extinct. The site of its location is tolerably well established as having been two miles north of Capernaum. Luke 10:13 is the only other mention in Scripture. "Bethsaida," "house of fish." There seems to have been two towns by this name. One was east of the Jordan not far from the Sea of Galilee. It is mentioned only in Mark 8:22 and Luke 9:10. The town of our lesson was west of the Jordan not far from Chorazin. It is also spoken of in Mark 6:45, John 1:44 and 12:21. "Tyre and Sidon" (map) were heathen cities well known for their commerce, wickedness and idolatry that corrupted the Israelites. Tyre has had a checkered history for 4,000 years. "Sackcloth," a coarse cloth woven from camel's or goat's hair, commonly used as we do burlap. It was also worn on occasions to express sorrow. When intense grief was to be indicated ashes were thrown upon the head also.

Verse 22. "Day of judgment" this is the day of Christ's second coming.

Verse 23. "Capernaum." The headquarters of Jesus where he labored so much. At that time a busy and important city

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located on the northwest border of the sea of Galilee. now extinct. "Hell." (A.V.) Instead read "Hades" as in the revised version. Hades is a place of waiting (Luke 16:23; Rev. 6:8). Until the judgment of the great white throne (Rev. 20:11). It is then that the wicked are raised out of Hades (Rev. 20:13), judged, and judgment immediately executed by their consignment to hell. Hades the temporary abode, is made a part of hell the permanent place of punishment (Rev. 20:14). Hell is synonymous with the lake of fire (Rev. 20:15). This awful, never-ending, elemental castigation is the only desert possible for those who, in spite of long offered mercy and salvation, steadily refuse God's succor. Don't be afraid to teach hell. A self pampering world encouraged by a human theology is striving to relegate this doctrine to the realm of myth, but to their own destruction (2 Peter 2:1; 3:16-17).

Verses 25-26. God's revelations of mercy, judgment and other forms of truth are never comprehended by the world's most astute thinkers. Mere human intellection can never fathom truth. But the most untutored mind when regenerated by the grace of God is enabled by the Holy Spirit to understand even the deep things of God (1 Cor. 1: 18-29; 2:10, 14). Universities and post-graduate courses (Col. 2:8) are not God-given means for spiritual growth (2 Pet. 3:18; Cor. 3:16a).

Verse 27. Here is a fundamental truth much needed today, ie, that no one can know God without knowing Christ as a personal Savior. It is very popular now to claim harmony with and knowledge of God on the basis of the mistaken but popular theory of the Fatherhood of God. Whereas God is not the Father of all but only of those who accept Christ (Gal. 3:26). Many theorists and cultists are trying to find peace with God and at the same time deny the deity of Christ and the necessity of the atonement (John 10:30, 38; 12:44-45; 14:6, 9-11; 15:23). The latter part of this verse should not be construed into meaning that Christ may will for some to be lost (1 Tim. 2:4); rather is it an emphasis of the point just made that no one can know God except He be known in and through Christ. True, God's sovereignty is in this verse but notice how it becomes the reservoir for the outflow of His free grace and loving invitation as expressed in the following.

Verses 28-30. We do not attempt an exegesis of this passage. Let each teacher pray over it; con it well; ponder deeply. Let the fragrance of His grace, the beauty of His love and the majesty of His mercy as here unfolded sink into your soul, oh believer; then let it rebound in a vibration of thankful adoration to Him who saved you from the pitiless pit and placed you in a heavenly seat (Eph. 2:6). Some One on whom the weary can repose; some One who can rest a sin stricken soul; some One with a yoke lighter than Satan's: Oh, how this old harried, harassed and hapless world (John 14:30; 1 John 5:19; Gal. 1:4; 2 Cor. 4:4) needs some One—needs JESUS (John 16:33).

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Thought Producers.

Verse 20. Why did Christ upbraid the cities where He had worked? Because they repented not. By not repenting what had they done? They had virtually rejected the kingdom which John, Christ and the apostles had announced as at hand (Matt. 3:2; 4:17; 10:7) and which is officially rejected later (Matt. 27:29-37) for they had already rejected John (Matt. 4:12; 14:1-14) and now they reject the King Himself.

Verses 21:24. What do these verses teach us? That the lost shall be judged according to their deeds and the light that they have to determine their degree of punishment (see also Luke 12:47, 48; Rom. 2:6-12; Rev. 20:13).

Verse 25. From whom are these things hid? From the wise and prudent (1 Cor. 1:18-21, 26). To whom are they revealed? To babes (Psa. 8:2; 1 Cor. 1:27-31). Why? Because they can only be revealed by God's Spirit (1 Cor. 2:10-14), and we must come to Him as a child if we are to know them (1 Cor. 2:1-8; 1 Pet. 2:1-5).

Verse 27. What is the position of Christ? The Father has delivered all things unto Him (Eph. 1:19-23; 1 Cor. 15:27, 28). What man alone knows the Father? The Son (Phil. 2:5-7; John 17:21, 25). But since the Son has the position that He has and has made a sacrifice who else may know God? He to whom the Son reveals Him (John 10:7-9; 14:6; 17:26; Eph. 1:6). What are those called to whom God is thus revealed? Sons (John 1:12; Rom. 8:14; Gal. 4:4, 5).

Verses 28, 30. What had been the message of Christ heretofore? Matt. 4:17, 23; 10:6-8. To whom was this message? To Israel as a whole (Micah 4:6-8; Luke 1:31-33). But what had Israel failed to do? Repent and accept (Matt. 11:20-24). To whom now does Jesus give a message? To everyone individually who realizes his need? What is the message? A message of peace to the sinsick souls who will turn to Jesus (see also John 3:16; 5:24; 14:1-6, 27).

Golden Text Illuminated.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

A missionary came among the Kiowa Indians in Oklahoma, and through an interpreter preached to them on "I will give you rest." There was an Indian woman whose heart was strangely stirred as she heard. **The word "rest" kept ringing in her ears** and sounding in her heart, and at the close of the service she came up to the missionary and said, "Sir, did you say that this Jesus about whom you were talking could give rest?" The missionary, encouraged in heart, said, "Yes, He can give rest." "Do you think he can give me rest?" And then the poor woman told the sorrows of her life, how the messenger of death had come to her tepee and taken away first one child and then another, until she had been left desolate. She showed her hands, from which joints of her fingers had been

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chopped away as signs of mourning, as she told her tale she lifted up her mutilated hands, and with the tears streaming down her cheeks, she said: "**Do you think He could give me rest.**" The missionary told her the story of Jesus; and the old woman opened her heart to receive it, and she knew the meaning of the word "rest." I have been in her home; I have broken bread at her table; I have taken communion at the hands of her husband, today a deacon in one of our churches in Oklahoma. —E. E. Sheves.

THE FEEDING OF THE FIVE THOUSAND.

Matt. 6:30-44. September 22, 1912.

Golden Text, John 6:35.

The Lesson Outlined.

1. Return and Rest, 30, 31.
2. Meeting the unexpected, 32-34.
Fleeing, 32.
Followed, 33.
Found, 34.
3. Man disperses, 35, 36.
Condition, 35.
Cure, 36.
4. Christ dispenses, 37-44.
A better way, 37.
Resources, 38.
Preparation, 39, 40.
Power, 41.
Plenty, 42.
The work in figures, 43, 44.

Notes on the Lesson.

Introduction. The time of this lesson is just after that of the lesson two weeks ago. The place is near the Bethsaida east of the Jordan.

Verses 30-32. They probably regathered in or near Capernaum, thence making the trip by boat east across the Sea of Galilee.

Verse 33. The scene of our lesson was a populous place and the highway of much travel. At this time Christ was the object of a transient popularity. Hence the big crowd.

Verse 34. Human need, single or en masse, always stirred the compassion of the Savior. He, as no one else, could see below the surface down into the dark depths of the deperate need of a lost soul. How much is humanity today in need of a true shepherd to keep it from the rocks and thorns of its own folly. Like Israel of old (Ezek. 34), false shepherds have led the world already too far from the narrow way of truth. And the chief false shepherd is Satan (2 Cor. 4:4; 1 John 5:19.) smiling behind masks of poetry, art, eloquence and progress like an angel (2 Cor. 11:14, 15). The only hope of escape from Satan's false leadership is the knowledge of God's Word (John

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8:32, 36); this is the reason why Jesus "began to teach them many things."

Verses 36, 37. The contrast here touches a fundamental note. The disciples wanted to send the throng away to provide for themselves—how like man today, trying to feed himself on the husks of his dead works and worthless morality! Man cannot save himself! (Eph. 2:8; 1 Cor. 3:11; 2 Cor. 3:5). On the other hand Jesus said, "Give them to eat." If they eat at all it must be provided for them. So it is with man. He must be provided for, in his soul needs, by a more powerful one—Jesus Christ. Note the above Scripture again on this point "Two hundred pennyworth"—about \$33 but had a greater purchasing power then.

Verse 38. What a meager beginning! Five loaves of barley bread about one-half inch thick and six inches in diameter and two small fishes. But they were in the hands of Him who holds the ribs of the earth as grains of dust.

Verse 40. Imagine this scene. The sun shining aslant on the green slope parked with the squares of men in brightly hued garments. Christ was not more orderly in the arrangement of His guests on this occasion than when He set the Dipper in its stately motion about the polar star and placed Orion in his southern course (1 Cor. 4:33).

Verse 41. Modern science denies this. It says there are no miracles. But to us it is a miracle. Faith here is grander than reason. Besides, let not puny man boast "no miracles" when he knows so few of God's laws and ways.

Verse 42. When God supplies man is filled, otherwise he must starve (John 6:32, 33; 48:51).

Verse 43. Another evidence of Christ's care for small matters. Though He could feed a thousand men with one barley cake yet He wasted not a crumb. What a lesson for His followers!

Verse 44. Matthew adds, "besides women and children."

Thought Producers.

Verses 30, 31. When the apostles return from their preaching what do they do? They talk with Jesus about their work. What does Christ tell them? Come apart and rest. What must every worker do who would have power? Spend much time apart from the multitude and in communion with God (Phil. 4:6, 7; 1 Thess. 5:17; Matt. 14:23; Heb. 4:16).

Verse 34. What was the attitude of Christ toward the shepherdless multitude? He was moved with compassion toward them. What did he do? He taught them. What should be the attitude of Christ's servants toward the unsaved? They should be moved with compassion toward them (Rom. 9:1-3; 10:1). What should they do? Bring them the message rather than simply to reform them (Matt. 28:19, 20; Rom. 1:16, 17; 2 Tim. 2:24-26; Col. 3:16; Matt. 5:20; Rom. 10:1-4).

Verses 35, 36. What did the disciples tell Jesus to do? To

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send the multitude away. Can the multitudes who turn from Christ really be fed? John 6:32, 33, 51, 58; 3:18.

Verse 37. What was Christ's answer to His disciples? Give ye them to eat. Does Christ still call upon His followers to feed the multitudes? Phil 2:15, 16.

Verses 37-41. Were the disciples to buy more? No, just simply what they had was used. But what was done with it before it was used? It was given over into the hands of Jesus and He blessed it. So today are those who would serve Jesus to strive to become something which they are not before they come to Him? No, they are simply to surrender themselves into His hands and in their weakness He will bless and use them (2 Cor. 12:9; 4:7; 1 Cor. 2:1-7).

Golden Text Illuminated.

"Jesus said unto them, I am the bread of life" (Jno. 6:35).

What is the use of bread if it is never eaten? If you go to the Orphanage you will see a large batch of bread there kept upon the shelves. It must not be eaten the first day, you know; it would go too fast, and would not be very wholesome for the youngsters. It must get rather stale by being kept a little while. Now suppose that I was to go down there, and say to the baker, "Lock that door: I want to keep that bread. I am going away to Mentone, and I shall take the key with me, that I may save that bread." Suppose I were to do so, and come back in a couple of months' time. Should I say to myself, "I have saved that batch of bread?" I am afraid it would turn out to be very bad economy. Let us go and look at the loaves which we have kept from use! Come away at once! The sight is not pleasant. Decay and corruption have fallen upon what we have hoarded. It would be a poor matter for the bread. Why, it is the very end of bread, the object of bread, the portion of bread, to be eaten. It is honored in being eaten! it would be degraded by being left to grow stale and mouldy. Now the Lord Jesus Christ is never so famous a Christ as when sinners come and feed upon Him. This precious bread must be eaten or it has not answered its design.

—C. H. Spurgeon.

REVIEW.

September 29, 1912. Golden Text, John 6:63.

Lesson 1. July 7—Malignant Unbelief. Mark 3:20-35. Golden Text, John 3:19.

Lesson 2. July 14—The Seed in Four Kinds of Soil. Mark 4:1-20. Golden Text, James 1:21.

Lesson 3. July 21—The Growth of the Kingdom. Mark 4:26-32; Matt. 13:33. Golden Text, Matt. 6:10.

Lesson 4. July 28—The Wheat and the Tares. Matt. 13:24-30; 36-43. Golden Text, Matt. 13:30.

Lesson 5. Aug. 4—The Worth of the Kingdom. Matt. 13:44-53. Golden Text, Matt. 6:23.

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- Lesson 6. Aug. 11—A Troubled Sea and a Troubled Soul. Mark 4:35; 5:20. Golden Text, Psa. 46:1, 2.
- Lesson 7. Aug. 18—The Ruler's Daughter. Mark 5:21-43. Golden Text, Mark 5:1.
- Lesson 8. Aug. 25—The Visit to Nazareth. Luke 4:16-30. Golden Text, John 1:11.
- Lesson 9. Sept. 1—The Death of John the Baptist. Mark 6:14-29. Golden Text, Rev. 2:10.
- Lesson 10. Sept. 8—The Mission of the Twelve. Matt. 9:35; 10:15; 10:40; 11:1. Golden Text, Matt. 10:40.
- Lesson 11. Sept. 15—Judgment and Mercy. Matt. 11:20-30. Golden Text, Matt. 11:28.
- Lesson 12. Sept. 22—The Feeding of the Five Thousand. Mark 6:30-44. Golden Text, John 6:35.

Notes On the Review.

Time: Probably six months from the fall of A. D. 28 to the spring of 29. Get clearly in the minds of the scholars, by use of maps, the location of each lesson and their geographical connection.

Note the six miracles in this quarter, lessons 1, 6, 7, 12; eight parables, lessons 2, 3, 4, 5, and the Satanic opposition in lessons 1, 6, 8, 9.

Run through the twelve lessons and notice the prominent elements; such as Christ's divine power to bless man physically and to save his soul, the inevitable judgment that follows sin and rejection of salvation, the parables of the kingdom showing Satan's power to corrupt and the separation of the evil from the good in the kingdom when Christ shall return to the earth. Find the largest common denominator of truth in the quarter's lessons and seek to bring your reviewing up to that as a climax. Do not attempt to teach a truth from each lesson with equal emphasis. Perhaps the review golden text will suggest this common element. Begin in time, work faithfully, pray earnestly and you cannot entirely fail.

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"The words that I speak unto you they are spirit, and they are life."

However learned, godly, and eloquent a minister may be, he is nothing without the Holy Spirit. The bell in the steeple may be well hung, fairly fashioned, and of soundest metal, but it is dumb until the ringer makes it speak; and in like manner the preacher has no voice of **quickenings for the dead in sin**, or of comfort for living saints, until the divine Spirit gives him a gracious pull, and bids him speak with power. Hence the need of prayer from both preacher and hearer.

—C. H. Spurgeon.

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Grace and Truth is a humble witness to the truths of the Word of God. It goes forth to comfort and not to confuse. It seeks to sound a note of warning against the many false teachings of the day, without being controversial. It seeks to declare the truth of God, without reference to human prejudice. The twelve planks of its platform follow:

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2. Salvation being by grace, not of works, the Believer is eternally secure.
3. The Believer has two natures.
4. The Believer is called into separation from the world.
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6. God distinguishes between salvation and rewards.
7. God distinguishes between Church and Kingdom.
8. The Jews are God's chosen covenant people.
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—Spurgeon.

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for

OCTOBER -- 1912

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Everywhere.**

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the excellencies of the Pre-eminent Christ.

W. A. Crouch.

Grace and Truth

EDITORIAL

Immoral Teaching

WE have heard of all kinds of "immoral teaching" but we have now found a kind which caps the climax. Listen to Dr. W. C. Bitting of St. Louis. We quote from the Globe-Democrat's report of one of Dr. Bitting's Sunday morning sermons.

Whatever else Jesus was, he was a good man. Do you know that some of us sometimes have rested a little too heavily upon the sort of teaching that has come to us, that the goodness of Jesus Christ has been **imputed** to us? That teaching is not only non-moral, **it is immoral.**

The doctrine of Imputed Righteousness, **IMMORAL!!!** Surely here is an example of those whom God hath given over to strong delusion that they might believe a lie. Shall we believe Bitting or shall we believe the Bible which says,

David also describeth the blessedness of the man, unto whom God **imputeth righteousness** without works (Rom. 4: 6).

Shall we accept the testimony of this brilliant and noted

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man or shall we bow before the declaration of the Bible which says,

And therefore it (faith) was **imputed** to him (Abraham) for **righteousness**.

Now it was not written for his sake alone, that it (righteousness) was imputed to him;

But for us also, to whom it (righteousness) **shall be imputed**, if we believe on Him that raised up Jesus our Lord from the dead (Rom. 4:22-24).

Shall we take the mere opinion of this cultivated and elegant gentleman instead of accepting the inspired word of the Living God which says,

Even the **righteousness of God** which is by faith of Jesus Christ **unto all and upon all** them that believe.

It is a choice between God and man. It will not take the child of God long to detect the mark of the cloven hoof in this teaching which would rob him of the robe of imputed righteousness wherewith God in grace hath clothed him. The humble child of the Heavenly Father will thank God that the doctrine of imputed righteousness is strongly intrenched in the Bible and, with Paul, will cry out that he might be found in **Him**, not having a human righteousness, but having the

Righteousness
Which is of God by faith.

Where Did The Bible Come From ?

ALTHOUGH the Scriptures are very plain in their answer to the question, "where did the Bible come from," still there are those who go far afield to find the answer and as a result far astray from the truth. In 2 Pet. 1:20-21 there is a ringing declaration which makes doubt impossible. The apostle says, "Knowing this first that no prophecy of the Scripture is of any private interpretation. For the prophecy came *not* in old time *by the will of man*: but holy men of God spake as they were *moved by the Holy Spirit*. Here we see that in referring to a given portion of the Bible the Apostle says, "*Not by the will of man*"—"but . . . *by the Holy Spirit*." It is interesting and deplorable to note the contrast of present day thinking as set forth in an article by T. E. Rankin, Professor in the University of Michigan. The article appeared in a recent issue of the Homiletic Review. Here are some of his words.

WHERE DOES THE BIBLE COME FROM?

From the same source whence all other worthwhile books come—out of the soul of humanity in humanity's struggle to give expression to its divine ideals;

OUT OF THE SOUL OF MEN . . .

The Bible is the most elemental of all books. **IT CAME FROM THE SOUL OF MAN** when the soul was, in thought, in feeling, in will, much more vitally religious than at other times.

Here is a disagreement! Rankin of Michigan says the "Bible came from the soul of man"—Peter, the apos-

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tle, says, "It came not by the will of man but by the Holy Spirit!"

It is not sarcasm, it is not an unkind or rancid spirit, but loyalty to the word of the living God which prompts us to say that such words as Rankin's are nothing more nor less than rank infidelity and an attempted destruction of the authority of the Holy Scriptures. He unblushingly contradicts the Bible and then expects us to believe him in preference to it. He reaches out with ruthless hand to tear God from His rightful place in the sacred Book and with brazen effrontery esconces man in the vacancy created by his own blasphemous vandalism.

We are indeed in the last days. The hour when man shall seek to deify man is upon us! It is high time to "sound the alarm."

We Faint Not

GLORIOUS indeed is the utterance of the Apostle Paul as he declares, "Therefore seeing we have this ministry, as we have received mercy, we faint not (2 Cor. 4:1).

"Seeing we have received *this* ministry."

What ministry? The ministry of the gospel: the ministry of the unsearchable riches of Christ! The ministry of grace! Seeing we have received this ministry we faint not. It is such a ministry as will give courage to the weak and strength to the faint. It is a ministry of promise, of love, of victory over sin, of salvation. It is a ministry, so glorious and wonderful that we can

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carry it into the very teeth of the enemy and yet "faint not!"

Never was there a work so blessed as the ministry of the gospel—therefore we faint not! Never was man given so rich a task as the task of telling the story of the Son of God, who in His great love became the substitute for our sin-cursed race receiving the stigma of our sin in His own body. Do we marvel that we faint not? Nay! We would marvel at that man who could be so craven as to faint with so great a commission in his hand—

"Seeing we have received this ministry, as we have received mercy, we *faint not.*"

Separation

THE people who profess the name of Jesus Christ as Savior and Lord have become appallingly lethargic on a question which in this present evil age is primary in its importance; it is the question of separation.

The mighty gulf which rightly belongs between the children of God and the children of the world has disappeared, not because the world has come over to the church but because the church has gone over to the world. The great reason back of this is the deplorable silence of the ministry of today on this theme of the believer's separation from the world.

A well-known and popular pastor recently said, "I never attempt to advise my people on the theatre or the card table or the dance; I never say anything to the men of my church about the personal habits of their life

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such as the use of tobacco, etc.—I don't look upon it as my business! I am not an intruder on the affairs of others, I'm not a busy-body."

This man is not alone. The woods are full of his ilk. He is a representative of that great class of preachers who regard it a small thing to utterly ignore God's word and God's commands. He claims that he is called to preach the word of God, but when God says, "Be not conformed to this world" (Rom. 12:2), he side-steps and says, "I'm not a busy-body." He says the Bible is his message, but when he is reminded that the Bible says, "Come ye out from among them and be ye separate" (2 Cor 6:17), he apologetically replies, "I am not an intruder on the affairs of others."

We repudiate the whole position. Helping men to see God's truth on the subject of separation is not intrusion, nor meddling, nor playing the busy-body. It is simply loyalty to the book. Failure to call God's people to separation from every worldly and unclean thing is unqualified recreance to a divinely imposed trust.

No wonder the sheep go astray when the shepherd is a coward; no wonder the flock is destroyed by the "roaring lion" when the shepherd is an hireling!

The Four-Fold Message of the Psalms

By the Editor

OVER a hundred years ago the sagacious and pious Horne said, "The Psalms are an epitome of the Bible." A study of the Psalms in the light of the rest of Scripture bears out this remarkable statement. The Bible is given up largely to history,—the Psalms are historical; the Bible sets forth in prophecy and story the life of the Savior in the humility of His earthy walk, the Psalms likewise are astonishingly Messianic in character; the Bible is pre-eminently a book of devotion,—the Psalms are devotional; the Bible is the only book which dares speak authoratively of the events of the future,—the Psalms accordingly are a wondrous collection of fore-gleams of coming tribulation followed by peace and righteousness in the days when the kingdom shall be established on earth. The Psalms are indeed the whole Bible in small compass; an inspired epitome of the holy Scriptures.

The Psalms are four-fold. Four aspects claim the attention of the man of God, each aspect yielding up treasures of truth without measure. Four high roads lead to the coveted goal,—the goal of a scriptural understanding of this great Book. Each approach gives us a new vision of the Holy Spirit's message in the Psalms, as four roads leading to a mighty structure reveal new and striking beauties in its architecture.

GRACE AND TRUTH.

The four messages of the Psalms have already been suggested,—

1. The Historical Message.
2. The Messianic Message.
3. The Devotional Message.
4. The Kingdom Message.

Unfortunately, the inclination of the students of the Bible has been to commit themselves to some one of these aspects and champion that one to the exclusion of the others. Some have declared that the Psalms having grown out of local and historical events, their meaning was local and nothing more, others have contended just as valiantly for the devotional aspect, saying that the Psalms set forth the pleadings, and strong cryings, and worship of men of God and are given to us as models of devotion and prayer. Those who are willing to see the revelations of the Messiah in the Psalms are fewer than those who hold the historical and devotional view, while those who are willing to follow the Spirit's leading into the Psalmist's unveiling of the mysteries of the future kingdom are rare indeed. Strange to say, those who hold to each one of these views are right, but not entirely so, for none of these great lines of teachings exhaust the meaning of any Psalm. The full-orbed glory of God's revelation is not seen until we have viewed the Psalm from each one of the four divinely given aspects.

The proof of the four-fold message of the Psalms lies within the covers of the Bible itself. Contrary to the custom of the flesh as manifested in modern scholarship, the man of faith repudiates purely human reasoning and seeks only to be in harmony with the Word of God. The convincing force of one Bible passage is greater than the voice of many doctors of divinity. The

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one lamp which can shed light on perplexing Bible questions is the Bible itself. The Bible is its own interpreter. We take up the study of

The Historical Message.

A study of the historical message of the Psalms is simply investigating the local setting or events which produced the Psalm. Sometimes the Psalmist is celebrating a great victory, sometimes mourning a great sin, and sometimes crying to God for deliverance from the enemies of his people. There are some of the Psalms the historical setting of which is not known,—this, however, does not prevent our catching a glimpse of the life of the Psalmist and knowing his frame of mind and living over with him his experience. From this standpoint every Psalm has its historical message.

In connection with this aspect of the Psalms, we raise this question. Does the Holy Spirit teach (anywhere in the Bible) that the Psalms contain an historical message?

In Acts 7:46 Stephen plainly alludes to Ps. 132:15, accepting without question its historical message, saying

David . . . desired to find a tabernacle
for the God of Jacob.

He uses the passage in the most simple and natural way to revive in the minds of his hearers the memory of David's great desire to build a temple to the glory of God. It was an historical fact. The Holy Spirit places His seal upon the Historical message of the Psalms when He leads Stephen to such a quotation.

In addition to this usage in the New Testament, many of the Psalms are provided with inspired headings which aid greatly in the apprehension of the local or historical meaning.

But, though the Holy Spirit by virtue of New Testa-

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ment usage and the various Psalm titles endorses the Historical approach to the book, yet it must be understood that there are many passages where this application fails utterly to cover the full meaning of the words. In such passages, the Psalmist has been writing of some experience near to his own life and as he is "borne along" the Holy Spirit indites language which could not apply to the writer nor his times. He is swept majestically by the divine hand from the Local to the Messianic on to the Kingdom message of the Psalms. Some of the most sublime foregleams of glory given in this wonderful book grow out of the most commonplace of human experiences.

In the second place we study

The Messianic Message.

The Messianic message of the Psalms is the message of one who came in lowliness, suffered, bearing the sins of the lost, and rose from the grave, a victor over death. It is the message of the Lord's first coming.

The one way for us to know if it is legitimate to read the story of Christ into the Psalms is to learn the answer to the question, Does the Holy Spirit teach that the Psalms contain a Messianic message?

In Acts 2:25 the Apostle Peter, preaching in the Pentecostal power of the Holy Spirit in the climax of his message quotes from the sixteenth Psalm. The words to which he gives particular emphasis are,

Because thou wilt not leave my soul in hell,
neither wilt thou suffer thine Holy One to see corruption (Acts 2:27).

The apostle followed this quotation with a seeming contradiction. He said,

"Let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

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This must have appeared to be a bold stroke to some of those who heard, for the apostle was plainly saying to them that the words of Ps. 16:10 although written by David did not refer to David, but to another, for David's body had seen "corruption" and his very sepulchre was familiar to all. The Apostle Peter quietly lay aside the Historical message. He practically says, "Men, this is not history, but prophecy. It does not refer to David, but to Christ." His exact words were,

He (David) . . . **spake of the resurrection of Christ**, (when he said) that His soul was not left in hell, neither His flesh did see corruption (Acts 2:31).

Here is the Holy Spirit's interpretation. When David wrote the words of Ps. 16:10 he "spake of the resurrection of Christ." Language could not be more plain. It is the Messianic message of the Psalms.

In Heb. 2:7-8 the Apostle Paul quotes from Ps. 8:5 where the words occur, "Thou madest him a little lower than the angels. Thou crownedst him with glory and honor." These words are unhesitatingly given the *Messianic* application by the inspired apostle in Heb. 2:9.

But we see **Jesus** who was made a little lower than the angels for the suffering of death, crowned with glory and honour.

In Matt. 27:35 is given the description of the cold-blooded raffling of the clothing of Jesus at the foot of the cross. This heartless incident is then declared to be a direct fulfilment of Ps. 22:19, giving strong and striking instance of the Holy Spirit deliberately accepting the Messianic message of the Psalms.

In Jno. 19:32 we are told that the legs of the two malefactors, who were crucified with Jesus, were broken

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to hasten their death, but when the soldiers came to Jesus, he was dead already, hence His bones were not broken. This, we are plainly told, was a fulfilment of Ps. 34:20, giving another example of the New Testament endorsement of the Messianic meaning of the Psalms. The passage reads,

But when they came to Jesus, and saw that He was dead already, they brake not His legs.

For these things were done that the Scripture should be fulfilled, "a bone of Him shall not be broken" (Jno. 19:22, 36. See Ex. 12:46 with Ps. 34:20).

In the light of these passages, all doubt as to the Messianic message of this great book may be flung to the winds. God is giving to His people in the Psalms a picture of the suffering and death of His only begotten Son. We proceed to a consideration of

The Devotional Message.

The Devotional aspect of the Psalms is full of comfort for the individual believer as he journeys heavenward. It is the Devotional message of the Psalms which teaches God's child to abhor himself and worship God in Spirit and in truth. This aspect of the book is called by many "spiritualizing" and vigorously denounced. There is a system of spiritualization which constantly insists on seeing the church in the Psalms, and other portions of the Old Testament. There is no doubt that such a method of spiritualization deserves hearty condemnation, for the Devotional message of the Psalms is for the individual and the church is no where to be found in the entire Old Testament either in direct statement or by way of spiritual application or type. The question which we have raised in connection with the two preceding aspects of the Psalms we raise in connection with

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this third point,—Does the Holy Spirit teach that the Psalms contain a Devotional message?

In Romans 4:6-8 the Apostle Paul selects a passage from the 32nd Psalm and applies it to the individual believer of today. That the full and glorious blessing set before us in the passage belongs to us is without question,—for grace hath bestowed it! Paul's words are,

Even as David also describeth the blessedness of **the man** unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin (Rom. 4:6-8. See Ps. 32:1-2).

In this passage we do not hear the Holy Spirit speaking of the Historical message, nor of the Messianic message of the Psalms but when he uses the words of the Psalmist this time, we find it is to give them an intensely personal application for the blessing of the individual. It is the Devotional Message of this wonderful book. It is the Holy Spirit giving us a third clue to the understanding of the Psalms. This method of approach is more familiar to the great majority of believers than any other, but it has been injured inexpressably by the unbridled fancy of some writers who follow the lead of their caprice or imagination with far greater ease than they do the guide posts set along the way by the Holy Spirit. The result has been that with some "Zion" is the church, with other "Israel" is the church, with others "Jerusalem" is the church, while with still others all of these at one time or another are the church. As a matter of fact all of these ideas are travesties on truth and unscriptural, for two reasons.

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1. The church is not in the Old Testament.
2. The Holy Spirit makes it plain in each case where he interprets a Psalm passage and emphasizes the Devotional message that it is not a corporate body of persons but an individual that is spoken of.

Another instance of the Holy Spirit giving His sanction to the Devotional aspect of the Psalms occurs in 2 Cor. 4:13 where Paul definitely makes the personal application of Psalm 116:10 to himself. His words are,

We have the same spirit of faith, according as it is written, "I believed and therefore have I spoken."

Then lest any should fail to see that he has applied the words to himself he adds

We also believe, and therefore speak (2 Cor. 4:13).

Thank God for the Devotional value of the Psalm book. Thank God the Holy Spirit has placed His seal upon the personal, devotional approach to this portion of God's word, for there are those whose eyes have been blessedly opened to the Kingdom message of the Psalms who, swinging to an extreme, would deny us the growth and blessing which flows out of the Psalms when they are made the basis of the believer's worship and devotion, and meditation.

We have come to the fourth and last point.

The Kingdom Message.

The Kingdom message of the Psalms is a message of majesty, splendor, and glory. It is a message of peace and righteousness and good will on earth. It is the message of God's chosen people Israel restored to their land and covenant privileges with the Messiah

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King reigning gloriously from Mount Zion. It is the message which sends us into the future and into the realm of "pure prophecy." But some one will say we cannot possibly use the Psalms as being prophetic of future events. If we cannot, why does the Holy Spirit speak of the Psalmist as a prophet in Matt. 27:35 and in Acts 2:30? We have seen them wonderfully prophetic of the first coming of the Lord, why should they not be prophetic of those events which shall cluster about His second coming? Concerning this last point in our study of the Psalm-book's four-fold message we raise the question, Does the Holy Spirit teach that the Psalms contain a Kingdom message?

In 1 Cor. 15:25-27 we find Paul, speaking by the Holy Spirit, interpreting a Psalm passage and using it to set forth a great fact concerning the coming Kingdom. The passage is

For He (Christ) must reign, till He hath put all enemies under His feet.

The last enemy that shall be destroyed is death.

To prove that all enemies were to eventually be put under the power of Christ, Paul in the next verse quotes from Ps. 8:6.

"For He (God) hath put all things under His (Christ's) feet." But when he (David, the Psalmist) saith, All things are put under Him (Christ), it is manifest that He (God) is excepted, which did put all things under Him (Christ) (1 Cor. 15:25-27).

Just as clearly as the Holy Spirit endorsed the Historical message; just as clearly as He endorsed the Messianic message; just as clearly as He endorsed the Personal or Devotional message; just so clearly does he endorse in this passage the Kingdom message of the

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Psalms. He speaks of Christ's personal future reign and its wonderful victory over all enemies, then reaching back into the Psalms He uses the words written by David hundreds of years before as a conclusive proof that the Lord Jesus Christ shall reign and all enemies, even to death, shall be placed under His feet. It is the Kingdom message of the Psalms.

And now we come to the most wonderful part of it all. We find in several instances that the New Testament writers actually use the same passages to set forth the different messages of this astonishing book of Psalms. In Acts 13:33 the second Psalm is used to tell forth the Messianic message, while in Rev. 2:27 the Holy Spirit uses the language of the Ps. 2:9 to describe one of the characteristics of the coming Kingdom.

In Heb. 2:8 the apostle quotes the words of the eighth Psalm to describe the death of Jesus the Messiah, while in 1 Cor. 15:27 identically the same words are quoted but there is given to them a glorious Kingdom meaning which thrills the heart of the waiting child of God. These astounding uses of similar passages to set forth widely differing messages bring us face to face with the amazing principle which governs the interpretation of the Psalms. It is this. Each Psalm has within itself four distinct messages!! We are not to go to one Psalm and say "This is a Messianic Psalm," and to another, and say, "This is a Kingdom Psalm," but we are to come to each Psalm with the humbling truth that God is in that one group of words with four clear messages. Let us repeat it until it has gripped our beings,—“Each Psalm has within itself four distinct messages.” Let us repeat it until in adoration we fall before the God who inspired this book of 150 Psalms, “Each Psalm has within itself four distinct messages!”

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The reading of the Psalms is made glorious when a passage is read first with the Historical message in view, then reread with the heart open to the Messianic message, then read again, this time, letting the Holy Spirit breathe into the believer's soul the lessons for the personal life in worship and service and praise, then read for a fourth time with the eye of faith looking to God to unveil the marvels of that coming day. May the God of all grace give light to blind eyes that the blessedness of the four-fold message of the Psalms may dawn upon us.

By thus observing how the Holy Spirit Himself used the Psalms in the New Testament we have not only learned the meanings of a few isolated passages,—nay, we have indeed seen the principles whereby the entire book of Psalms may be made to yield up its treasure-trove of blessing. We have found the Holy Spirit's key which unlocks the greatest prophetic book in the entire Bible. We have caught a glimpse of the power of our God who can give us a book containing four separate and distinct messages all growing out of the same words. None but God Himself could send forth such marvelous lines. Where is there another who could write words having four meanings, and no meaning in any wise interfering or contradicting one of the other meanings? Where is there another who could indite in one writing four messages to four different dispensations, anticipating in the messages the peculiarities of each dispensation addressed, though they be measured by thousands of years? There is no other!! The very fact of the four-fold message of the Psalms is a convincing proof of the inspiration of the word. That the four-fold message

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is there cannot be denied without repudiating the inspiration of the New Testament writers, for they use the four messages of the Psalms to prove their statements. If the Bible is true the Psalms were designed by Almighty God to tell us of the History of an ancient day, to reveal to us the sufferings of the Messiah, to lead us into the spirit of worship and devotion, and to hold before our eyes the glories of the coming Kingdom.

Oh, wondrous book of Psalms, to thee I come as to a mine of gold, searching for rich veins of truth; oh, Blessed God, before thee I bow and worship, pouring forth thanksgiving that thou dost give unto thy children thy matchless Word which in the fullest and most exacting sense is *self-interpreting!!!* Grant that we may be ever led by the Holy Spirit to "rightly divide the word of truth!"

(Thanks be unto God which giveth us the
victory through our Lord Jesus Christ.
—1 Cor. 15:57.)

Christ Annihilated

By Dr. I. M. Haldeman
OF NEW YORK

PROOFS! PROOFS! PROOFS!

That Millennial Dawnism—"Pastor" Russellism, teaches *The Annihilation of Jesus Christ* as a man. Hear the testimony of its own naked words:

"Jesus presented his perfect humanity a sacrifice, laying down all right and claim to *Future Human Existence*." Bible Studies, Vol. 1, page 199.

"His *human existence ENDED ON THE CROSS*." Vol. 1:230.

"The soul of our Lord Jesus went to *oblivion* . . . at death." Vol. 5:362.

"Our Lord's *being* or *soul* was *NON-EXISTENT* during the period of death." Vol. 5:362.

"As Adam through his disobedience, forfeited *his being*—*SO* Christ Jesus our Lord, by his death . . . paid a full and *exact offset for* . . . Father Adam's soul" (that is, *forfeited his being*"). Vol. 5:428.

"It is necessary, not only that the Man Christ Jesus should die, but just as necessary that the *Man Christ Jesus SHOULD NEVER LIVE AGAIN, SHOULD REMAIN DEAD . . . TO ALL ETERNITY*." Vol. 5:454.

"Our Lord Jesus is . . . *no longer a man*." Vol. 2:131.

"He has no further use for a *human body*." Vol. 2:155.

"We know Nothing about what became of it—(*The body*) . . . whether it (*The body*) was *dissolved into gases* . . . *no one knows*." Vol. 2:129.

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“Our Lord is no longer a *human being*. He is no longer human in any sense or degree. Since he is no longer in any sense or degree a human being—we *must not expect him to come again as a human being*.” Vol. 2:107.

“The *Man Christ Jesus* suffered for us death, in the most absolute sense of the word—‘*Everlasting Destruction*.’” Vol. 5:466.

“**THE MAN JESUS IS DEAD—FOREVER DEAD.**” Vol. 5:454.

There you have it—the Climax!

There! The mask is completely off.

These are the fearful words which Russellism can *never recall*.

Hear them again and shiver as you read them.

“**THE MAN JESUS IS DEAD—FOREVER DEAD.**”

If the Man Jesus is dead—forever dead; if death means what Russellism says it means—as stated on page 329, Vol. 5, “Death is a period of *absolute non-existence*,” if as Russellism says, page 347, Vol. 5, “The dead are dead, *utterly destroyed*,” then when Russellism says, “The man Jesus is dead *forever dead*—it says and teaches that Jesus, as a man, is in a state of “*absolute non-existence*”—it says and teaches that Jesus, the Man Christ Jesus, is “*utterly destroyed*.”

And when a human being is in a state of “*Absolute non-existence*,” when a human is “*utterly destroyed*,” what is the state and condition of that *human being* but **ANNIHILATION**. When, therefore, Millennial Dawnism—“Pastor” Russellism—says that the “*Man Christ Jesus* is dead—*forever dead*”—that as a man he is in a state of “*absolute non-existence*,” and that as the Man

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Christ Jesus he is “utterly destroyed,” it teaches and preaches

THE ANNIHILATION OF THE MAN CHRIST JESUS.

This is the teaching of Millennial Dawnism—“Pastor’ Russellism.

It teaches that the Man Christ Jesus has been utterly destroyed.

It seems too horrible, even to think about, but the proof is in Russellism’s own words. Let the words be engraved on your memory:

“THE MAN JESUS IS DEAD—FOREVER DEAD.” Bible Studies, Vol. 5:454.

“It was necessary not only that the Man Christ Jesus should die—but just as necessary that THE MAN CHRIST JESUS SHOULD NEVER LIVE AGAIN. SHOULD REMAIN DEAD TO ALL ETERNITY.”
Bible Studies, Vol. 5:454.

The striking little study given above is printed at the request of our brother, C. C. Cook. It seems that Russell has denied Dr. Haldeman’s accusation that he teaches the annihilation of Christ. This statement is Dr. Haldeman’s reply. Bravo, Dr. Haldeman.—Editor.

The Revealing of the Mystery.

By Orson P. Jones
OF JOHNSTOWN, COLO.

The Council at Jerusalem. Acts 15:1-35; Gal. 2:1-10.

"Dispensationally the most important passage in the New Testament."—Scofield.

IN the previous chapters, we have seen that the prophets taught nothing and Jesus taught little concerning an interval between the two advents of Messiah, that Jesus Himself lived and taught in strict conformity to the religious practices of His day, that the apostles instead of founding a new religious order, proceeded to preach Jesus within the old religious order because they had neither reason nor authority for abandoning the form of worship handed down from the fathers, that the Pentecostal church, instead of being the model of our present Christian churches, was a model of Jewish orthodoxy. We are still dealing with the thought that our present religious faith and practice where Jew, Gentile, bondman, freeman come boldly to the throne of grace without any reference to the sacrifices and ritual of Moses was unheard of five years after Calvary, not officially sanctioned for twenty years, and never universally practiced in apostolic days.

In the rise of the church at Antioch, we have seen the rise of our present faith and practice. For about fifteen years it flourished undisturbed and then a crisis

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was precipitated by certain men who came down from Judea and emphatically denied that such a religious practice had a right to exist (Acts 15:1). Paul, Barnabas, Titus, and others were sent to Jerusalem immediately to ascertain if the views of these men represented the attitude of the whole church at Jerusalem.

They first go into the regular assembly of the saints and boldly declare the things that God has done with them (Acts 15:4). "But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them and to charge them to keep the law of Moses." The question was now squarely before the church, they must either sanction or condemn the religious practice of the church at Antioch, a church perhaps larger in numbers, more vigorous in spiritual life and missionary zeal, and having a wider sphere of influence than the mother church at Jerusalem.

"And the apostles and elders were gathered together to consider of this matter." This council was a gathering of godly men, filled with the Holy Spirit. They who contended for circumcision were neither enemies of the cross nor false teachers, but the reputed pillars of the church. Men were there who had walked and talked with Jesus; John and Cephas who formed part of the inner circle during His earthly ministry are mentioned by name. In this day, Gentile preachers calmly appropriate the gospel and scornfully reject the Jew, claiming that he was an impediment to the message of Jesus rather than the object of it. But twenty years after Calvary the men who had heard more words fall from the lips of Jesus in a single day than are recorded in the four gospels and who had eaten the loaves and fishes, were solemnly legislating for the church of God

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upon the question: Shall a Gentile convert, sins forgiven, indwelt by the Holy Spirit, be commanded to observe the ordinance of circumcision, the feasts, new moons, sabbaths, and sacrifices of the Mosaic ritual in order to be saved?

In the council, Peter rises and recommends that the two inseparables—circumcision and the law—be not laid upon the disciples. The keynote of the message is God's sole responsibility for the work among the Gentiles. God had led the way to them, God had borne witness to their acceptableness by giving to them the Holy Spirit, God had made no distinction between them and the Jews in cleansing their heart by faith, and that God saves a Jew, not by adherence to the law, but by the grace of the Lord Jesus in like manner as He saves them. The inference of the message is that "we" had better not interfere with a work which God was doing, nor lay on Gentiles a strange law which was a farce and a mockery as kept by the Jews themselves.

The carping and questioning ceased with Peter's declaration, critics were silenced but not convinced. That God could deal with Gentiles apart from the Jews and under some other system than the law of Moses, was perfectly reasonable but was nevertheless a divine innovation and these men wanted Scripture for it. For centuries God had dealt exclusively with the Jews, theirs were the covenants and the promises; to become beneficiaries, Gentiles must become Jews. "Salvation is of the Jews" (John 4:22). And before these men would admit that Gentile heirs to the kingdom had a right to ignore the forms of the Jewish religion in their worship of God; authority from God for such a radical change in His dealings with man must be produced.

Then James arises with a messages from the proph-

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ets—a Mosaic composed of several portions of prophecy pieced together. Think of the widely scattered sources from which the quotation is gathered, the authority with which James utters and applies it, the unquestioning attitude of the hearers, and you have a practical illustration of a man using the gift of prophecy in the early church. The council received it as an utterance of the Holy Spirit.

For the purpose of this study, the teachings of the quotations may be gathered under three heads:

I. *Recognition of the period.*

“Symeon hath rehearsed how first God visited the Gentiles to take out of them a people for His name, and to this agree the words of the prophets; as it is written, After these things I will return.”

The important words are “After these things,” referring to God taking out of the Gentiles a people for His name. Perhaps its meaning would be more clear if we were to read it in this way: After God visits the Gentiles to take out of them a people for His name, I will return.

The idea that the Lord tarried, pending God’s dealing with the Gentiles, was contrary to all commonly accepted viewpoints of the time. It had been assumed without question that Israel was to remain peculiarly the people of God until Jesus returned, and that the kingdom was withheld pending God’s dealing with the Jews. The conversion of the Gentiles was remarkable, but to them not laden with dire prophetic significance to Israel. Not yet had it dawned upon them that the natural branches were to be broken off and the wild olive, the Gentiles, be grafted in (Romans 11:17). But here in this council, at Jerusalem the glorious city of Jewish history and hopes, before the elders of a Jewish church,

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from the lips of a Jew, in a day when the church at large was overwhelmingly Jewish, the Holy Spirit solemnly christened the gospel period by what we now see to be its characteristic features—"these things," Gentiles being separated unto God. In those two words, "these things," James places the council and its decisions in a new dispensation, the interval is recognized as distinct from the age of Moses and the law, which was emphatically not an age of God's dealing with the Gentiles.

2. *Recognition of Israel's Position during the period.*

"I will return and I will build again the tabernacle of David which is fallen; and I will build again the ruins thereof."

The gist of the whole "pre" and "post" millennial controversy could be stated in this way: Is Jesus coming to accomplish a great work, or coming after everything great has been accomplished? At the beginning of a glorious era, or at the end of the world when eras great and small have passed into history? And this passage would seem to settle conclusively that Jesus is coming to do something, namely, to restore the glories of David. Gabriel had said, "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever." But before He sits on the throne of David, it must first be restored, and the age that follows Christ's return is aptly described by Peter as "the times of restoration." "Whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets" (Acts 3:21). These same prophets have declared such stupendous plans of restoration that with our little faith we have been inclined to say, "It cannot be literally true." James brings a message like this to the council,

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—Brethren, this is not a day when we are striving to restore the tabernacle and glories of David; that is emphatically the work of Jesus when He returns; and instead of finding it restored, He will find it in ruins. The period when God visits the Gentiles to take out of them a people for His name is the period when David's tabernacle is a fallen ruin. All hopes for Israel's restoration must wait for the Lord's return.

3. *Israel's priesthood and supremacy among the nations are future, and belong to the time of restoration, following Christ's return.*

“And I will set it up (the tabernacle of David) that the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who maketh these things known from of old.”

The Lord made known from of old that rich blessings were in store for Gentiles, but that day was to be peculiarly the day of Israel's supremacy among the nations. “The law and the word of Jehovah shall go forth from Jerusalem” (Isa. 2:3). “They shall call them, The holy people, The redeemed of Jehovah” (Isa. 62:12). “The priests of Jehovah, men shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves” (Isa. 61:6). James lays this thought on their hearts—that the blessing then falling on the Gentiles was not the blessing of which the prophets spoke, nor was their day the day in which Israel should teach the law to the whole world. Before that time, Jesus must return and restore the tabernacle of David and the glory of Israel, and not till then shall “many peoples say, Come, ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, for out of Zion

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shall go forth the law and the word of God from Jerusalem."

James is seeking to declare officially what the Holy Spirit had already declared in undeniable manifestations, that in this mystery period God is not dealing with the Gentiles through the Jews, but apart from the Jews. He gets his authority by showing from the prophets that in this period Jewish authority is doomed to ruin, with no hope of restoration until Christ returns, and that until that day the Jew cannot be God's appointed channel of blessing to the Gentiles, and that in this day the Jew, as such, can claim no spiritual authority.

James concludes "that we trouble not them that from among the Gentiles turn to God," and his conclusion is accepted as the decision of the council.

We are impressed with two characteristics of the message to the church at Antioch: Its weakness and its greatness. Paul points out its weakness when he says, "They imparted nothing to me" (Gal. 2:6). Nothing concerning the relation of Gentiles to Jews, nothing concerning the promises of God, nothing concerning liberty in the gospel; but that "ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves it will be well with you. Fare ye well." Absolutely negative, no constructive policy inaugurated, they laid neither grace nor law upon the Gentiles! They simply withdrew as gracefully as possible from an untenable position and left Paul and his Gentile converts to work out their own salvation. "When they saw that I had been intrusted with the gospel of the uncircumcision, and the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship" (Gal. 2:7-9).

But weak as it may have been as spiritual food for

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Gentile churches, it is the Magna Charta of our present Christian faith and practice; great, not in what it inaugurated or reformed, but in what it recognized. It recognized the right of the gospel of the uncircumcision to exist unhampered by the legalism and legalizers; and, freed from Jewish interference, it needed no assistance but flourished like a tree in its native soil, while the exotic gospel of the circumcision gradually withered away.

But above all things it must be born in mind that this decision applied *only to Gentiles*. Apparently it never entered their minds to relieve themselves of the law. The practice of the church at Jerusalem was not disturbed in the least by this decision. These men went out of this council and continued to practice the ceremonial law as strictly as did the Pentecostal church, as did Jesus and as did Ezra.

And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

—Romans 11:6.

The Loveliness of Christ

By Dr. C. I. Scofield
OF NEW YORK

"Yea, He is altogether lovely" (Sol. Song. 5:16).

All Comparison is Impossible.

ALL other greatness has been marred by littleness, all other wisdom has been flawed by folly, all other goodness has been tainted by imperfection, Jesus Christ remains the only Being of Whom, without gross flattery, it could be asserted, "He is altogether lovely."

My theme, then, is:

The Loveliness of Christ.

First of all, as it seems to me, this loveliness of Christ consists in His perfect humanity. Am I understood? I do not now mean that He was a perfect human, but that He was perfectly human.

In everything but our sins, and our evil natures, He is one with us. He grew in stature and in grace. He labored, and wept, and prayed, and loved. He was tempted in all points as we are—sin apart. With Thomas, we confess Him Lord and God; we adore and revere Him, but beloved, there is no other who establishes with us such intimacy, who comes so close to these human hearts of ours; no one in the universe of whom we are so little afraid. He enters as simply and naturally into our nineteenth century lives as if He had been reared in the same street. He is not one of the ancients. How wholesomely and genuinely human He is. Martha scolds Him; John, who has seen Him raise the dead, still the tempest and talk with Moses and Elijah

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on the mount, does not hesitate to make a pillow of His breast at supper. Peter will not let Him wash his feet, but afterwards wants his head and hands included in the ablution. They ask Him foolish questions, and rebuke Him, and venerate and adore Him all in a breath; and He calls them by their first names, and tells them to fear not, and assures them of His love. And in all this He seems to me altogether lovely. His perfection does not glitter, it glows. The saintliness of Jesus is so warm and human that it attracts and inspires. We find in it nothing austere and inaccessible, like a statue in a niche. The beauty of His holiness reminds one rather of a rose, or a bank of violets.

Jesus receives sinners and eats with them—all kinds of sinners. Nicodemus, the moral, religious sinner, and Mary of Magdala, “out of whom went seven devils”—the shocking kind of sinner. He comes into sinful lives as a bright, clear stream enters a stagnant pool. The stream is not afraid of contamination, but its sweet energy cleanses the pool.

Touched With Compassion.

I remark again, and as connected with this, that His sympathy is altogether lovely.

He is always being “touched with compassion.” The multitude without a shepherd, the sorrowing widow of Nain, the little dead child of the ruler, the demoniac of Gadara, the hungry five thousand—whatever suffers touches Jesus. His very wrath against the scribes and Pharisees is but the excess of His sympathy for those who suffer under their hard self-righteousness.

Did you ever find Jesus looking for “deserving poor?” He “healed all their sick.” And what grace in His sympathy! Why did He touch that poor leper? He could have healed him with a word as He did the no-

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bleman's son. Why, for years the wretch had been an outcast, cut off from kin, dehumanized. He lost the sense of being a man. It was defilement to approach him. Well, the touch of Jesus made him human again.

A Hard Heart Broken.

A Christian woman, laboring among the moral lepers of London, found a poor street girl desperately ill in a bare, cold room. With her own hands she ministered to her, changing her bed linen, procuring medicines, nourishing food, a fire, and making the poor place as bright and cheery as possible, and then she said, "May I pray with you?"

"No," said the girl, "you don't care for me; you are doing this to get to heaven."

Many days passed, the Christian woman unwearily kind, the sinful girl hard and bitter. At last the Christian said:

"My dear, you are nearly well now, and I shall not come again, but as it is my last visit, I want you to let me kiss you," and the pure lips that had known only prayers and holy words met the lips defiled by oaths and by unholy caresses—and then, my friends, the hard heart broke. That was Christ's way.

Reached the Masses.

Can you fancy Him calling a convention of Pharisees to discuss methods of reaching the "masses?" That leads me to remark that His humility was altogether lovely, and He, the only one who ever had the choice of how and where He should be born, entered this life as one of "the masses."

What meekness, what lowliness. "I am among you as one that serveth." He "began to wash His disciples' feet." "When He was reviled He reviled not again." "As a sheep before her shearers is dumb, so He openeth

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not His mouth." Can you think of Jesus posing and demanding His rights?

His Gentleness.

But it is His way with sinners that the supreme loveliness of Jesus is most sweetly shown. How gentle He is, yet how faithful; how considerate, how respectful. Nicodemus, candid and sincere, but proud of his position as a master in Israel, and timid lest he should imperil it, "comes to Jesus by night." Before he departs, "the Master" has learned his utter ignorance of the first step toward the kingdom, and goes away to think over the personal application of "they loved darkness rather than light, because their deeds were evil." But he has not heard one harsh word, one utterance that can wound his self-respect.

When He speaks to that silent despairing woman, after her accusers have gone out, one by one, *He uses for "woman" the same word as He used when addressing His own mother from the cross.*

Follow Him to Jacob's well at high noon and hear His conversation with the woman of Samaria. How patiently He unfolds the deepest truths, how gently yet faithfully He presses the great ulcer of sin which is eating away her soul. But He could not be more respectful to Mary of Bethany.

Even in the agonies of death He could hear the cry of despairing faith. When conquerors return from far wars in strange lands they bring their chiefest captive as a trophy. It was enough for Christ to take back to heaven the soul of a thief.

Perfect Poise.

Yea, He is altogether lovely. And now I have left myself no time to speak of His dignity, of His virile manliness, of His perfect courage. There is in Jesus a

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perfect equipoise of various perfections. All the elements of perfect character are in lovely balance. His gentleness is never weak. His courage is never brutal. My friends, you may study these things for yourselves. Follow Him through all the scenes of outrage and insult on the night and morning of His arrest and trial. Behold Him before the high priest, before Pilate, before Herod. See Him browbeaten, bullied, scourged, smitten upon the face, spit upon, mocked. How His inherent greatness comes out. Not once does He lose His self-poise, His high dignity.

Let me ask some unsaved sinner here to follow Him still further. Go with the jeering crowd without the gates; see Him stretched upon the reat rough cross and hear the dreadful sound of the sledge as the spikes are forced through His hands and feet. See, as the yelling mob falls back, the cross, bearing this gentlest, sweetest, bravest, loveliest man, upreared until it falls into the socket in the rock. "And sitting down, they watched Him there." You watch, too. Hear Him ask the Father to forgive His murderers, hear all the cries from the cross. Is He not altogether lovely? What does it all mean?

"He bore our sins in His own body on the tree."

"By Him all that believe are justified from all things."

"Verily, verily, I say unto you, he that believeth on me hath everlasting life."

I close with a word of personal testimony, this is my beloved, and this is my friend. Will you not accept Him as your Savior, and beloved and friend?

Speed

By Frank S. Weston
TORONTO CANADA

T

HE American people are driving like Jehu and the ditch is not far ahead"—
P. S. Henson, D.D.

"Unless some effectual method of slowing up is discovered the entire country will go to the hospital."—Dr. Jo. Cavanaugh (Pres. Notre Dame Un. Ill.)

Within the lifetime of the present generation there has been developed an unprecedented passion for speed.

With the advent of the iron horse and electric tramways an element of speed and unrest was introduced into all social and business relations.

Commerce stimulated by the ease and swiftness of communications advanced by leaps and bounds. Steam propelling machinery increased the growth of manufactures. The pace of the world was quickened. With facilities for travel came the desire for it and this has grown till the climax of the present day. Now all things must be done quickly. Whether we regard education, art, industry or literature we see quick work. Speed and unrest pervade all ranks of society.

What are the effects on the people?

The showy and superficial has replaced the solid and substantial. Things done in a hurry cannot be done thoroughly. The time for best work of any kind cannot now be given, and as an inevitable result the sham replaces the genuine article. At no price could the works of art and industry surviving from a former era be reproduced today. Where is the artist who would essay

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to produce pictures whose colors after 300 years preserve their freshness as do those of the great Italian and Flemish masters? Why do the productions of the Huguenot craftsmen command such exorbitant prices in the market? Simply because those craftsmen had leisure to do their work and took pride in doing it well. We have lost thoroughness in making speed. We have also lost the clear brains and lighter hearts of our fathers. They enjoyed life as we do not. The reason is not far to seek. If our predecessors had fewer luxuries and amusements they had more joy in them. The means of communication were sufficiently tardy to preclude haste. Men had to wait and much of life was spent in blissful ignorance of what happened on the other side of the globe. The world's crimes were not a part of their thought. They lived in an atmosphere of comparative calm and enjoyed what they had. Another factor of their happiness was the close relations of families. Sons and daughters grew up and when married lived near home. Now families are scattered over the globe.

This rush of life is detrimental to morals. In the mad go the restraints of religion and are borne down and swept aside. Men no longer regard the commandments. In the whirl of society God is forgotten. And yet through this surging sea of humanity goes the reaper—death. He is ever busy. And the survivors hardly stop to mourn. The flowers on the grave are scarcely withered ere the dead are forgotten. Whither does it all tend? To the advancement of the race? By no means.

It imposes on the human brain and body a burden which the Creator never intended us to bear. It begets mental and physical conditions which are ruinous. What is to be the end? Dr. Henson and Cavanaugh give their views in the words quoted at the head of this article.

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The world is rushing on to its doom. Predicted conditions are present before one's eyes. This should encourage hope and give warning. We are nearing the end. Our Lord is soon to come. Let us do his work and live in his calm while the day lasts. (Phil. 4:5-7).

Truth in Type

Conducted by

Aaron Schlessman

THE LADDER, A TYPE OF CHRIST.

THE LADDER.

1. The ladder was revealed to Jacob.
Gen. 28:12.
2. The ladder was set up on the earth, connecting earth with heaven, indicating that there was a way open from God to man.
Gen. 28:12, 13.
3. The ladder was near the place where Jacob slept.
Gen. 28:11, 12.
4. Jacob was trying to work out his own plan apart from God.
Gen. 25:23.
Gen. 27:6-33.
5. The ladder was the only means of communication between God and Jacob.
Gen. 28:12-15.

CHRIST.

1. Christ was revealed to man.
Phil. 2:7.
Jno. 1:11.
2. Christ took human form and dwelt upon earth, making a way of communication between God and man, "having consecrated a new and living way" (Heb. 10:19, 20).
1 Tim. 2:5, 6.
3. Christ is near to every man.
Lk. 19:10.
Rev. 22:17.
4. Man seeks to scale heaven by his own doings.
Eph. 2:9.
1 Tim. 1:9.
2 Tim. 1:9.
5. Christ is the only mediator between God and men.
1 Tim. 2:5.
Acts 4:12.

The Ladder, a Type of Christ.

"Jacob dreamed, and behold a ladder was set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it"

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(Gen. 28:12). And Jesus said: "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1:51). Christ Jesus is the true ladder. Through Him all blessings descend, through Him our petitions ascend; "one mediator between God and Man."

Jacob was a wanderer from home, surrounded by danger, and full of trouble. He was fleeing from Esau because he had provoked him to anger. God had a plan; Jacob tried to work it out and as a result became an out-cast from home. Man is a wanderer from God, because he chose to believe satan's lie rather than God's truth; the result was separation from God because of sin. As Jacob was on his way to Laban, he slept and God communicated with Jacob in the vision of the ladder. Man in this wilderness of sin has had the revelation of Jesus Christ.

The ladder was revealed to Jacob. "He dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it" (Gen. 28:12). Christ was revealed to man. "***He took upon Him the form of a servant, and was made in the likeness of men.***" (Phil. 2:7); "He ***came*** unto His own" (Jno. 1:11); "God ***sent Him*** to be the propitiation for our sins" (I Jno. 4:10). He lived and walked and taught among men. The disciples "Saw and heard Him and declared Him unto men."

The ladder was set up on the earth, connecting earth with heaven, indicating that there was a way open from God to man. In the dream, Jacob saw the ladder "set up on the earth and reaching into heaven: and behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said: "I am the Lord God of Abraham, thy father, and of Isaac: the land

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whereon thou liest, to thee will I give it and thy seed" (Gen. 28:12, 13). Christ took human form and dwelt upon earth, making a way of communication between God and man, "having consecrated a new and living way." (Heb. 10:19, 20). "He was made in the likeness of men." "He is the one mediator between God and men, *the man Christ Jesus*, who gave Himself a ransom for all" (I Tim. 2:5, 6). He lived and moved and had His being upon earth. He has ascended into heaven. He is the only mediator between God and men. "I am the way, * * * no man cometh unto the Father but by Me" (Jno. 14:6). Adam's sin had cut off communication between God and men. Christ restored it by the "new and living way" (Heb. 10:19, 20).

The ladder was near the place where Jacob slept. "Jacob lighted upon a certain place, and tarried there all night, * * * and lay down to sleep. And He dreamed, and, behold, a ladder set up on the earth" (Gen. 28:11, 12). Christ is near to every man. He is not for a select few, but for all. "The Son of Man is come to seek and to save the lost" (Luke 19:10). The *whosoever* is for all. "Whosoever will, let him take the water of life freely" (Rev. 22:17). "Look unto Me, and be ye saved," is the Savior's invitation.

"That grand word whosoever
Is freely sounding still;
Whosoever will may come."

Jacob was trying to work out his own plan apart from God, and the result was confusion. God had said, "The elder shall serve the younger" (Gen. 25:23), and Jacob did not trust God to bring about his own plans. His mother helped him to deceive Isaac, the father, so that he would receive the blessing rather than Esau. As

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a result, Jacob had to flee for his life (Gen. 27:6-33). God would have worked out his own plan in His way had Jacob trusted Him. Man seeks to scale heaven by his own doings, and can only fail. Man says, "My good life will count toward my salvation." God says, "Not of works, lest any man should boast" (Eph. 2:9). Man says, "My keeping the law is my salvation." God says, "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners" (I Tim. 1:9). The law is our school master to lead us to Christ (Gal. 3:24). God saves "not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). Man's works do not count for salvation, but "by grace are ye saved through faith."

The ladder was the only means of communication between God and Jacob. Jacob saw the ladder, the angels, "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; * * * and, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:12-15). As God stood above the ladder, He spoke His message to Jacob. Christ is the only mediator between God and man (I Tim. 2:5). He is the true ladder. "No man cometh unto the Father but by Me." "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Through Christ all spiritual blessings descend. "He that spared not His own son, but delivered Him up for us all, how shall He not with Him freely give us all things" (Rom. 8:32). Through Him our prayers ascend.

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“Whatsoever ye shall ask in *my name*, that will I do, that the Father may be glorified in the Son” (Jno. 14:13). Through Him is access to the Father. “For, through Him we have access by one spirit unto the Father” (Eph. 2:18). “I am the Way,” “One mediator between God and men.”

“Ive found the precious Christ of God!
My heart doth sing for joy;
And sing I must, for Christ I have,
A saving Christ have I.”

Outlines for God's Workmen

Gathered by
Richard S. Beal

BOOKS OF THE BIBLE.

The Bible is one book, not many. It has one subject—Redemption—and everything in the book is more or less related to this grand fundamental idea.

Genesis. The beginning. The necessity arising from man's failure, 3:23-24; redemption is promised through blood, 3:15, 21; 4:4.

Exod. A picture of redemption, 12:13. It is the work of God, 14:13.

Lev. The method of redemption, 16:15-21.

Num. The journey and welfare of the redeemed. God dealing with them as with sons, 1:18 able to go forth to war."

Deut. Remember your redemption, 7:7-8.

Josh. The welfare and the victory of the redeemed secured by Jehovah. 1:2, 5, 9. Words of cheer.

Judg. The failures of the redeemed and the Lord's continual interposition. "I will guide thee." "I will never leave thee." 2:11-16.

Ruth. A picture of a redeemed family. The social life of the redeemed, 2:4, 5, 14-16, 18.

Sam. Kings, Chron. The type of the kingdom. The throne of David, 2 Sam. 7:13.

Ezra. The return of the redeemed from chastening bondage and separation from the world, 10:11.

Neh. The necessity for constant activity and repairing of losses, on the part of the redeemed. "Let us rise up and build." 1:3, 10; 2:18; 3:28-30; 4:6. The use of the written word, 8:3, 5, 7.

Esthe. God's secret purposes toward the redeemed, 3:13; 8: 8.

Job. The experiences of a redeemed man, 1:21; 2:10; 42:10,12.

Psa. Songs for the redeemed. Prophetic praises for the final glory of the Redeemer and His Kingdom. The first Psa. is a preface. The second is the contents, 2:6.

Prov. Wisdom for the redeemed for life in this world, 1:5.

Ecc. The experiences of a redeemed man who has served the world and finds that all that does not relate to redemption is vanity, 12:13-14.

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- Songs. The mutual love of the Redeemer and the redeemed, 2:16.
- Isa. A prophetic view of the Redeemer in humiliation and glory, and the ultimate universality of His Kingdom, 2:2; 9:6-7; 53:11.
- Jer. Judgment on the redeemed. A view covenant with them, 31:31, 34.
- Sam. An appendix to Jeremiah. The prophets grief for the desolation of the city and the temple of the Redeemer. The Lord's chastening of the redeemed.
- Ezek. The old and the new dispensations, the dissolution of the old and the grandeur of the new, 37:11, 12.
- Dan. The coming Redeemer the King of Kings. The time of redemption, 9:26.
- Hosea. Call to the backslider to return, 14:1-4.
- Joel. The promise of redemption to all, 2:32.
- Amos. Judgment and restoration, 5:4.
- Obad. Judgment on the enemies of the redeemed, 1:10.
- Jonah. The redeemed among the gentiles, God's grace, 1:2; 2:10.
- Micah. Paralled with Isaiah, 4:2.
- Nahum. Appendix to Jonah. Execution of judgments on the redeemed, 1:10.
- Hab. Woes on the evil, 2:12. 1:12.
- Hag. Encouragement to those waiting for the Redeemer, 2:4, 7, 9.
- Zech. Preparation for the coming Redeemer. The beginning of the last days, 14:7; 13:1; 14:20.
- Malachi. The messenger of the Redeemer, 3:1. God's last word to Israel before the Redeemer comes.
- Matt. Mark. Luke. John. The Redeemer in person seen in four pictures as the fulfiller of prophecy, as the Servant of Jehovah, as the Son of man, and is God manifest in the flesh. The Redeemer pays the price of redemption and completes the bargain. John 19:30.
- Acts. The power of the story of redemption, 2:36-37.
- Romans. The doctrines of redemption systematized, 1:16.
- 1st. and 2nd. Cor. The redeemed associated in the church, 1:10.
- Gal. The liberty of the redeemed as sons, 4:1-7.
- Eph. The redeemed walking together in heavenly places together with Christ, 2:10.
- Phil. The perfecting of God's work in the redeemed, 2:13.
- Col. The union of the redeemed with the Redeemer, Christ in you, 1:27.
- 1st. and 2nd. Thess. The second coming of the Redeemer for the redeemed, 1 Thess. 3:13.
- 1st. and 2nd. Tim. Pastoral instructions to the ministry of redemption, 2 Tim. 2:1.
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Titus. Qualifications of, and advice to, the ministry, 1:7; 2:15.
Philemon. Brotherly joy among the ministers of Christ, 20.
Heb. The better thing of the new covenant, 11:40.
James. The good things that accompany redemption, 2:17.
1st. and 2nd. Peter. The precious things of redemption, 1:19.
1 John. The assurance of redemption, 5:13.
2 John. Warnings to the redeemed against false doctrine, 7.
3 John. Hospitality among the redeemed, 5:6.
Jude. Warning of the apostacy in the last days, 17, 18.
Rev. God's last written word to us through His Spirit, informing us of the great event that is to end this age, to which we are to look and for which we are to pray—the glorious appearing of the Redeemer to establish His Kingdom on earth and consummate redemption, 22:20.

—John C. Hill.

CHRIST'S METHOD OF TEACHING.

"Never man spake like this man" (John 7:46). All believers should preach, teach or talk the gospel, and Christ is our model in matter and manner. Let us study some characteristics of His methods.

1. He spoke with the authority of Divine majesty (and so may we in his name,) and the assurance of absolute and positive truth. He was a personal witness concerning Divine and unseen things. He was not a debator or reasoner, Isa. 55:4; Matt. 5:21, 22; 7:29; John 3:11.
2. He taught much in parables, similitudes and illustrations, Matt. 13:1; 7:24-27; 5:14-15; Luke 7:31-35. The Old Testament scriptures all nature, and all the occupations of man, constituted his cyclopedia of illustrations.
3. He was frank and free from sophistry, and exposed the shams, hypocrisies and wiles of his enemies, Matt. 22:15-14; 33:14.
4. He did not seek to excite sensation, or gratify idle curiosity, Matt. 12:39; 13:23-24; Luke 7:24-26. Let this apply to "curious questions" about Old Testament history.
5. He used wisdom and tact in dividing the word of God unto different classes, ever revealing truth to one class, and concealing it from another in the same assembly by use of parables, John 4:14; 16:12; Matt. 13:10-16; See Luke 4:16-19. He closes the Book at comma, thus dividing the acceptable year and the day of vengeance.
6. He sought no applause from His hearers, John 5:41; Rom. 15:3. The motto of the play-actor is "we study to please," but of the preacher "we study to save."
7. He preached with great boldness, regardless of the fear or favor of man, Matt. 11:20-24; 23:33. Men who want

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us to "preach as Christ did," are unwittingly asking for almost unparalleled severity.

8. He taught with patience, repetition, self-control, meekness and kindness, Matt. 7: 7-8; 9:36; 11:29; 23:37; Mark 9:43; Luke 19:41.
9. He taught with unequaled simplicity, so that the old and young, persons of all grades of understanding and attainment, listened with rapture on His words. He brought to them in the simplest language, the grandest truths that the universe contains, or eternity can reveal. Matt. 11: 25-26; John 15:22; 2 Cor. 6:6.
10. He used great plainness and simplicity of speech, and not the fine rhetoric and elocution of the schools. Study any of His discourses and you see that He used the unadorned language of common life. In like manner Paul never wreathed the "Sword of the Spirit" with garlands. Study 1 Cor. 2:11. He quoted and used the Old Testament Scriptures constantly. Matt. 12:5; Mark 12:26; Luke 24: 27-44; John 5:39-46.
11. He taught that the great and constant theme of the Old Testament was His own Divine person and redeeming work.
12. He preached with profound seriousness and intense earnestness. He did not trifle, and people did not expect Him to "entertain" them with the Gospel message, Mark 16:16; Luke 2:49; 12:50; John 4:34; 9:4.
The results of His teaching were:
 1. Universal astonishment, Matt. 7:25-29; Mark 6:2; 11:18; Luke 4:32.
 2. The violent opposition of many, Luke 4:28; 6:11; John 5:16-18.
 3. The conversion of some, Luke 4:15; John 1:40-45; 10:27. Thank God for this and take courage. The duty of all who hear the gospel is found in Acts 3:22, and their danger in Acts 3:23.

—E. P. M.

CHRIST REJECTED AND FORSAKEN.

1. By the World. John 1:10.
2. By His Nation. John 1:11.
3. By His Country. Mark 6:1-4.
4. By His City. Luke 4:16, 29.
5. By His Kindred. John 12:5.
6. By His Friends, Matt. 26:56.
7. By His God. Matt. 27:46.

—J. H. Elliott.

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THE NAME JESUS.

The peerless name Jesus, contains millions of ideas, millions of blessings, millions of wonders. Barnard has well said: "It is honey in the mouth, melody in the ear, and a jubilee in the heart" We often sing—

**"How Sweet the Name of Jesus Sounds
In a Believers ear,"**

because we know, experimentally, somewhat of its preciousness. The very enunciation of that name should thrill our souls with holy delight, and fill our hearts with unspeakable gladness. Our Divine Lord wears many titles as well as many crowns. To Him also a multitude of names, more precious than the grapes of Eschol—"Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." What child born, what son given, could win from heaven such appellations but He alone, who is God manifest in the flesh, and whose one name Jesus embraces all.

As an aid in our study, I will briefly outline one phase of this precious subject, the name Jesus.

1. It is a personal human name, Matt. 1:21.
2. What it expresses. "He shall save." Matt. 1:21.
3. Who Jesus is, Matt. 1:23; Isa. 7:14. Name stands for character or quality. Vanderbilt or Rothchild means wealth; Washington, patriotism; Lincoln, goodness. This that may be easily amplified and illustrated, Prov. 22:1; Eccl. 7:1; Prov. 10:7. Jesus means wealth, and goodness and power and love; in a word salvation.
4. Observe how wise men worshipped Him, Matt. 2. How angels announced Him, Luke 2. How Simeon proclaimed Him, Luke 2.
5. How his work of deliverance was typified by another Jesus. Joshua is the Hebrew and Jesus the Greek forms of the same name. Joshua's victory, Acts 7:45. Joshua's incomplete work, Heb. 4:8. Compare Matt. 11:28-29. I will give you rest," "ye shall find rest."
6. The name Jesus is power, Acts 4:12.
7. It is life, John 20:31.
8. It speaks forgiveness, Acts 10:43.
9. Devils are subject to it, Luke 10:17.
10. The perfume of the name, Songs of Sol. 1:3.
11. It means Lordship and universal dominion, Phil 2:10 (Here is a fine opportunity for profitable teaching.)
12. Prevailing prayer is offered in His name, John 14:13; 26:23-24.
13. Thanksgiving arises as incense when offered in His name, Eph. 5:20; Heb. 13:12:15.
14. Every true act of Christian service to be performed in that name, Col. 3:17.

Blessed be God, "His name shall endure forever."

—Geo. C. Needham.

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HOW CAN I GET THE MOST GOOD FROM READING AND STUDYING THE BIBLE?

1. Realizing the authority of the Bible as the word of God over our opinions and conduct. 1 Thess. 2:13; 1 Cor. 2:11-16. Reverently, Hab. 2:20; Ps. 119:89; 2 Pet. 1:21. In faith to submit to its utterances. Acts 24:14; Compare Titus 2:9; 1 Pet. 2:1; 1 Cor. 1:19-22; 2 Cor. 10:5
2. Recognizing the Holy Spirit as a present teacher. John 14:16, 17, 26; 16:13-15; 1 Cor 2:5, 9, 10; 1 Cor. 3:16, 18-23; John 6:45; 1 John 2:27.
3. As a child of God, Rom. 1:7, and other greetings in Epistles. The family personal pronouns, Rom. 5:15; Rom. 8:16, 17, 26.
4. As an inquirer Rom. 4:3. "It shall greatly help ye to understand Scripture if thou marke not only what is spoken or written, but of whom, unto whom, with what words, at what time, where, to what intent, with what circumstance considering what goeth before and what followeth after."—Coverdale.
5. Not to prove your point; as a lawyer studies precedents, but to yield your mind to God, Isa. 55:7-13.
6. Searching into Scripture, expecting discoveries, as scientists study nature, John 5:39; Acts 7:11; Prov. 2:4; Ps. 119:162.
7. Applying the truth to your own heart and life; Rom. 15:4; 1 Cor. 16:11; 1 Cor. 9:10-11; Ps. 119:11, 105; Josh. 1:7-8.
8. Prayerfully. Ps 119:18; 1 John 5:14-15.
9. Thoughtfully, Prov. 4:8.
10. With Meditation, Ps. 119:97-100, 148.
11. Patiently John 16:12.
12. As an interview with Christ. John 1:1, 14; John 5:46; Luke 24:25-27; 44-47; John 14:21-23.

—Chas. M. Whittlesby.

PLACES OF BLESSING.

1. At the Cross.
Ex. 29:42; Gal. 3:10, 13; Luke 23:42.
2. In Prayer.
Ex. 30:36; Rev. 8:3, 4; Heb. 4:16.
3. In Communion.
Ex. 25:22; Ps. 39:3; 1 John 1:3, 7.
4. Meeting With Saints.
Matt. 18:18-20; John 20:19-26; Heb. 10:25.
5. At Work in the Vineyard.
Song of Sol. 7:12; Matt. 25:34-40.
6. Suffering for Christ's Sake.
Matt. 6:10-12; 2 Cor. 4:17; 1 Pet. 4:13-16.
7. Place of Trial.
1 Pet. 1:6-7; Jas. 1:3-12; see Abraham and Peter.

—R. Cameron.

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CHRIST IN THE OLD TESTAMENT.

1. Christ in His Divine person and work is the great and constant theme of the Old Testament, John 5:39-46; Luke 24:27-44; 1 Pet. 1:10-12; Acts 26:22-23; John 16:14-15; John 15:26; Rev. 19-10.
2. Important to understand types and similitudes of Christ which "illuminate" the Scriptures. Be cautious but not too cautious, 1 Cor. 10:1; Gal. 4:24-25; 1 Cor. 9:9. To the natural man what "wild typology." Much of the Old Testament is almost meaningless without a knowledge of typology.
3. Christ and His work is fore-shadowed in many persons, actions, places, things, divinely ordered and recorded. Adam, the fig leaves, Eve, Abel, Enoch and Noah, Rom. 5:14; 1 Cor. 15:45-49; Heb. 12:24; Ju. 14, 15; 1 Pet. 3:20-21; 2 Pet. 2:5:9; Matt. 24:37-39. Isaac, Joseph, and David in about a score of important particulars each.

The whole history of Israel from Egypt to Canaan is typical, 1 Cor. 10:11. The tabernacle in its various parts—furniture, offerings—presents a complete set of types of Christ and redemption. These lineaments of the Redeemer and traces of redemption may seem dim at first but in the progress of revelation and interpretation they become more clear and luminous until—

"Earth's sad story,
Ends in glory,
On your shore."

—E. P. M.

EIGHT ETERNAL THINGS.

1. Eternal redemption. Heb. 9:12.
2. Eternal salvation. Heb. 5:9.
3. Eternal life. John 10:28.
These three grand eternal things the believer has now;
and he waits for an
4. Eternal inheritance. Heb. 9:15.
And an
5. Eternal weight of glory. 2 Cor. 4:17.
The unbeliever has awaiting him
6. Eternal judgment. Heb. 6:2.
7. Eternal damnation. Mark 3:29.
8. Eternal fire. Jude 7.

Which of these eternal portions is thine?

—J. H. Elliott.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

JESUS WALKING ON THE SEA.

Mark 6:45-56. October 6, 1912.

Golden Text, Matt. 14:27.

CONTRARY winds may bring distress and fear, but their evil spell is broken when Jesus appears on the scene. Adversity may disturb for a time, but, thank God, if He be for us, who can be (continue to be) against us (Rom. 8:31)?

1. **Christ Sending and Following His Disciples** (vs. 45-48). He "constrained his disciples" to set out by boat for Bethsaida, doubtless knowing that they would encounter adverse winds on the sea. Jesus may often **constrain** His followers to go for Him where difficulties are to be met, but such constraint is always in love (2 Cor. 5:14).

While the disciples were toiling in the midst of the sea, Jesus was alone in the oft-frequented place of prayer. Better than the help of kings is the faithful intercession of a friend who can prevail with God at the throne of grace. How, then, shall we value the prayers of Him whose voice is always heard in heaven and whose petition is always granted by the Father? Had the disciples appreciated Him they would not have been faithless in the midst of storms while their Master in His mountain closet talked with God. Here, too, is a precious truth for believers in this age. We live in times when contrary winds abound, when everything seems to be in sharp antagonism to the follower of Jesus. Take heart, for the Master who sends us forth to meet these fiery trials still abides at the throne and will abide to intercede for us till every storm is past (Heb. 7:25; John 17:20; Heb. 9:24).

Jesus did not forget the disciples after sending them away. He saw them toiling (distressed) in rowing; for the wind was contrary unto them (vs. 48). He who saw Nathaniel afar off (John 1:48), and whose searching eye pierced the darkness shrouding the sea where the twelve were in distress; He it is who never slumbers nor sleeps as He watches over His own (Psa. 121:3; Jno. 17:10-12). The Keeper of Israel is the Keeper of the feeblest child of God.

It meant much for Jesus to see the disciples in trouble.

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Beholding their plight the love in His heart brought Him to their side. Praise God for every tempest of trial that brings Jesus nearer. O, Christian, prone to slumber and drift while the sea is placid under the calm of prosperity, rejoice in those driving hurricanes of persecution and suffering which the heavenly Father allows. No sea is too rough for Christ to walk upon it when He sees your distress. Fiery trials are not strange experiences for the believer (1 Pet. 3:12). Therefore, understand and rejoice in them.

The manner of Christ's coming to the disciples is suggestive. He came **walking on the sea**. Unbelief might have expected Him to come under ordinary conditions, but would hardly have reckoned on His coming without a boat through dashing waves. Faith knows Him to be equal to every occasion, sufficient for every need, and entertains no fear of difficulties thwarting or delaying His coming. Jesus tested the faith of the disciples, for He "would have passed by them." Sometimes our faith is tested, and we fail to recognize Him even when He is near with all the help we need. God give us a keener spiritual vision and revelation in the knowledge of Him (Eph. 1:17; Phil. 4:19).

2. **Hardened Hearts** (vs. 49-52). The disciples saw Jesus, and yet they saw Him not, for they supposed it was an apparition and cried out with fear. He quieted their troubled spirits with a message of infinite tenderness, "**Be of good cheer: it is I; be not afraid.**" How often that same true Friend of the needy comes to men harassed by fear, bringing peace and comfort. When the sinner bows down under the awful condemnation of the law, the word of cheer rings out from Calvary. It is the voice of Jesus. When the saint would sink in weariness while the storms of opposition rage with undismissed fury, the heavens seem to open and One at the throne speaks assuringly of victory. It is Jesus. When Israel shall one day pass through the time of trouble foretold by the prophets, the brightness of Jehovah's coming will win the day at Armageddon (Rev. 19:11-16). It is the longed-for second advent of the Lord bringing rest and joy (Isa. 25:9; 2 Thess. 1:7). And what is the hope of believers who even now are daily buffeted about in a hostile world? Is it not our "blessed hope" of His appearing to take us to Himself forever (1 Thes. 4:16-18)? Praise His name, that day is so near we can almost hear His voice saying, "**Be of good cheer: it is I; be not afraid.**"

How shall we explain the sore amazement of the disciples at this great miracle? Mark says they considered not the miracle of the loaves, and that their heart was hardened (vs. 41-44). Had they considered the meaning of those wonders they had often seen Jesus perform, they would not have stood in faithless amazement before Him as He walked upon the

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sea. Do we consider as we should the miracles of our Lord that our faith may be strong?

3. A Wonderful Savior (vs. 53-56). The healing ministry of Jesus at Gennesaret shows to all who read what a wonderful Savior He is. (1) He is a wonderful Savior because it is impossible to bring too many to Him for healing and salvation. The men of Gennesaret could not bring too many patients though they scoured their whole region for them. Missionaries cannot bring too many to Him though they compass the world in faithful seeking for the lost. Jesus shed His blood for the world, and none who come are turned away. (2) He is a wonderful Savior because no class of men is so peculiar that they can say He is not just the One they need. He was the same mighty Healer in villages, city and country (vs. 56). (3) He is a wonderful Savior because only a touch is needed to procure His salvation (vs. 56). That touch is faith (Luke 7:50; Acts 16:31; Eph. 2:8, 9; Gal. 2:16; Jno. 6:40; Acts 10:43).

Thought Producers.

Verse 46. What does Jesus do when He is left alone? Departs into a secret place to pray. Must Christ's followers who would live for Him follow His example in this matter? Rom. 7:18; 2 Cor. 12:9; Heb. 4:16; 2 Cor. 4:7.

Verse 48. What does Christ see? That the disciples are distressed. What does He do? Comes to them. Does Christ always see His own when they are distressed? He does (2 Tim. 3:11; 4:17, 18; Heb. 7:25). Does He always come unto them? No, He is always with His own (Gal. 2:20; Col. 1:27; Rom. 8:9, 10) and His comfort will be according to our surrender (John 15:7-10).

Verse 50. How did Christ speak to His frightened disciples? "Be of good cheer, it is I, be not afraid." How does Christ always speak to those of His who will hear His voice? Be of good cheer (Phil. 3:1-3.). It is I (Heb. 13:5; John 10:9-11), be not afraid (Heb. 13:6; John 14:27).

Verse 51. What happened as soon as Jesus entered the ship? The wind ceased. What will happen for each individual Christian as soon as he is willing to walk in companionship with Christ who is constantly with him? Cessation of storms and in their place, peace (Phil. 4:6, 7; Heb. 12:1, 2).

Verses 51, 52. What effect did this have on the disciples? They were amazed. Of what were they forgetful? Of the other marvelous deeds of Christ, because their hearts were hardened (See also Mark. 8:15-20). Are not those of today who believe that Jesus can save them but that they must keep themselves saved by their good works in the same class? In the light of the word they are (John 10:28; 2 Tim. 1:12; Jude 24, 25; 1 Pet. 1:5).

GRACE AND TRUTH.

Golden Text Illuminated.

Straightway Jesus spake unto them, saying, Be of good cheer; It is I; be not afraid. Matt. 14:27.

In order to have faith you must have faith in something. From the top of Mount Washburn, in the Yellowstone National Park, I saw an eagle holding himself on pinions, motionless, two thousand feet above the surface of the earth. That eagle had dropped like lead could he not have trusted his wings. Faith is not an indefinite and longing feeling and vacancy. Faith is definite grasp upon that which can float you where otherwise you were helpless and bedraggled. But there must be that definite something which faith can definitely grasp. That definite something is Jesus. It is I, be not afraid.

—Selected.

CLEAN AND UNCLEAN.

Mark. 7:1-23. October 13, 1912.

Golden Text, Rom. 14:17.

THE last chapter in the history of the conflict between God's Word and human tradition has not yet been written. False teachers, higher critics, and ritualistic churches are making the issue as important today as in the days of our Lord upon earth. We must hearken to man or to God. Which will we hear, and which obey?

1. **Traditions of Men Touching Outward Uncleanness** (vs. 1-13). We bring two serious charges against traditions of men as set forth in these verses: (1) they are hypocritical; and (2) they are inimical to the Word of God, making void His commandments.

(1) **They are hypocritical.** Notice carefully what was the teaching of the elders concerning uncleanness and also what was the exact charge of the Pharisees against the disciples of Jesus. It was not that they were filthy in their habits, washing not at all before partaking of food; but rather that they omitted many of the extra ceremonial washings commanded by the tradition of the elders (vs. 3, 4). In simple language, it was **ceremonial uncleanness** of which the Pharisees had such horror. And that horror was inspired not by the teachings of the Scriptures, but by the commandments of the elders. They engaged in a worship consisting of ceremonies and words, but in which the heart was not at all concerned. Jesus called it hypocrisy (vs. 6; Matt. 23:27, 28). Literally, a hypocrite is an actor wearing a mask. The Pharisees were religious actors, wearing before men the mask of eternal righteousness and correct ceremonialism, but inwardly full of deceit, rottenness and hatred towards God. The disciples of Jesus had learned from Him to despise religious masquerading and worship God from the

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heart. For practical applications of this truth see: 2 Tim. 3:5; Rom. 2:17-24; Isa. 29:13; 2 Cor. 5:12.

(2) **They are inimical to the Word of God.** Jesus said plainly, "Full well ye reject the commandment of God, that ye may keep your own tradition" (vs. 9). A clear instance of this action of a man who, with the sanction of their tradition, should say of his money or property, "It is dedicated to God," and therefore should refuse to let it be used for the benefit of his father and mother (vs. 10-12). As a matter of fact, such a declaration made when his father and mother are in need is a mere pretense, and makes void the commandment to honor his father and mother (vs. 10, 13). Yet the man is satisfied to reject God's statute, because he has acted according to the tradition and therefore has the approbation of men. This is but a single illustration of a fact continually demonstrated in the lives of those who hearken to false teachers. They speedily arrive at the stage where it is a light thing to lay aside the plainest requirements of the Bible, God's **only** written revelation of His will. And when the blind thus follow the blind they will soon come to the ditch of eternal and irreparable disaster (Matt. 15:14).

2. **The Word of God Touching Inward Uncleaness** (vs. 14-23). Jesus in a few words exposes the mistaken idea concerning defilement, and then proceeds to tell us what real defilement is.

(1) The mistaken idea concerning defilement was that held by the Pharisees. They professed to believe that food eaten with unwashed hands must certainly defile a man though the heart was not affected thereby. Jesus declared what Paul later emphasized, that the things thus entering into the body could not in themselves be defiling inasmuch as they enter **not into his heart** (vs. 19; Rom. 14:14; 1 Tim. 4:4). The Pharisees knew not the meaning of real defilement, for their religion dealt with externals and did not touch the heart.

(2) The place of real defilement is the heart of man. There is one good reason why it is that which cometh out of a man that defileth, and not that which entereth into a man. That which cometh out from a man in words and actions has its source in the heart where the most frightful corruption exists. The false but subtile teaching of Unitarianism, Christian Science, New Thought and other anti-grace traditions stolen from pagan religions by modern faddists, are all based upon the old Pharisaic notion that the heart of man is pretty good and needs no physician. Whosoever believes there is a divine spark in the heart of man must experience a severe shock when he halts before the truth as Jesus announced it (vs. 21, 22). In these two verses we have from the lips of Christ a complete and faithful catalogue of **all** that is in the heart of the natural man. To this agree the words of the Old

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Testament prophets, the New Testament apostles, and every man whom God has ever called to preach His gospel. **"The heart is deceitful above all things, and desperately wicked; who can know it?"** See Jer. 17:9; Rom. 3:10-18; 1 Cor. 2:14; Rom. 8:7, 8; Eph. 4:18.

THEREFORE: Except a man be born again, he cannot see the kingdom of God (Jno. 3:3). And as the heart of unregenerate man is incapable of bringing forth anything pleasing to God, his salvation must be and is altogether of grace, through the merits of the crucified Son of God (Titus 3:5; 2 Tim. 1:19; Rom. 3:21-25.).

Thought Producers.

Verses 3, 4. What do we note from these verses? That the Jews religion was established by tradition rather than by listening to God (see Gal. 1:13, 14). What is God's word to us about such a thing? Col. 2:8; 1 Pet. 1:18-21. But do we find those about us today who would rather give ear to tradition and the voice of the multitude than to the plain Word of God? 1 Tim 4:1; 2 Tim. 3:1-3.

Verse 5. What were the Pharisees and scribes unable to see? Why those who had the true way did not walk as they did. Can we expect the actions of those who have the true way (John 14:6) and Christ as their object (Heb. 12:1, 2; 2 Cor. 4:5-11; Col. 3:22, 23) to be understood by the world and worldly Christians and Christians who are not willing to put God's plain undeniable word ahead of the vain babblings of man? 1 Cor. 2:14; 2 Tim. 2:15; John 16:13.

Verses 6, 7. How did the Jews honor God? Only with their lips. Why was this? Their doctrine consisted of the commandments of men rather than the Word of God. Whence alone cometh true worship? From the heart (Rom. 10:10; John 4:23) But since the natural heart cannot produce a worshipping spirit (Jer. 17:9) who alone can really worship God? The one who is born again (John 3:5, 6) and hence has a new heart (2 Cor. 5:17) and who allows the new life the food that it needs which is the Word of God and communion with Him (1 Pet. 2:2; 2 Tim. 3:16, 17; Heb. 13:13-15; 4:16) rather than man's word.

Verses 8-13. What did the Jews do in order that they might hold to the tradition of men? They laid aside the commandments of God. Will not every one who wants to hold to the tradition and words of man have to do likewise? Isa. 55:7-9.

Golden Text Illuminated.

For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost Rom. 14:17.

As Alexander Maclaren says, "the lower in a higher order is higher than the highest in a lowest order. As the geologist digs down through the strata, and, as he marks the introduc-

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tion of new types, declares that the lowest specimen of the mammalia is higher than the highest preceding reptiles or of the birds, so Christ says, 'He that is lowest in the Kingdom of Heaven is greater than he.' To be the lowest subject in the Kingdom of Heaven which is righteousness and peace and joy in the Holy Spirit, is to be infinitely better off than to be a Prince in that other Kingdom, the Kingdom which is meat and drink.

"For our citizenship is in heaven; whence also we wait for a Savior the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things to himself."

MISSION TO THE GENTILES.

Mark 7:24-30; Matt. 8:5-13. October 20, 1912.

Golden Text, John 6:37.

HE who came as King of Israel, came also as Savior and Substitute for every race. "Him that cometh" means any poor sinner, regardless of race, age, time or condition, who feels the spur of need and seeks salvation in Jesus.

1. A Gentile Approaching Jesus (vs. 24-26).

No matter into what borders or house Jesus might enter, He could not be hid. Everywhere suffering souls must search Him out, for He alone could bless in proportion to their wants (vs. 24; Mark 2:1,2). And so Jesus had not been long in the borders of Tyre and Sidon before there came a woman, sorrowing over the sad state of her demon-possessed child. Observe who it is that comes to Jesus. A despised Gentile, an alien and out cast as far as the hope of Israel was concerned (Eph. 2:12). Yet even such may the Father draw to His Son for help and succor (John 6:37). The woman came because she had "heard of Him." God's way of bringing the needy to Christ is just the same today; they must hear of Him, and so "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

We may learn a great lesson from the way in which this Syrophenician woman came to Jesus. She found her proper place immediately, which was "at His feet" (vs. 25), and then without questioning His ability, besought Him to cast the demon from her daughter. Oh, that men might learn today that the place for sinners is at Jesus' feet! How sinful and damaging is the pride that keeps them from falling down before Him who is their only hope. The attitude of princely independence of Christ must vanish, and man must come as a sinner,

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a pauper, a guilty transgressor, conscious of utter lack of merit before Him (Prov. 28:13; Job 7:17, 20).

2. **Response of Jesus to Gentile Faith** (vs. 27-30). The Lord's first answer to this Gentile woman's plea must have been a severe test of her faith. "Let the children first be filled" (vs. 27). His reference was to the children of the kingdom, the Jews (Matt. 8:11, 12; 10:5, 6; Acts 13:46, 47), to whom was given the first opportunity to receive Him inasmuch as theirs was the covenant under which He came (Rom. 9:4, 5). The woman's remarkable reply indicated that while she recognized His peculiar mission to Israel, she still believed He had some blessing for all. She was right. Jesus immediately proved that the King of the Jews was the Physician of Gentiles as well (Isa. 42:6, 7; Luke 2:32; Isa. 11:10). Some promised blessings are still reserved for Israel (Rom. 11:26), but the healing of the soul through salvation by grace is **for all who believe on Him who died for all** (Rom. 10:12; Titus 2:11; John 3:16; Rev. 22:17).

3. **Answering a Gentile's Prayer** (Matt. 8:5-7). Having seen that Gentiles may approach Jesus, we now observe that His manner of receiving them is not always the same. We cannot question the precious fact that He will receive all who come (John 6:37), but we must see that He deals with men not as classes, but as individuals. No matter how rapidly men may come to Jesus, He deals with them one at a time. He drew the Syrophenician woman to Himself in a way peculiarly suited to her spiritual condition as He perfectly discerned it, and so He did with the Roman centurion. He answered the centurion before he had finished his prayer. He did not love the Roman more than the Greek, but dealt with each according to His unerring apprehension of their individual requirement. Remember how He preached to Nicodemus one night, and then how differently He in matchless wisdom unfolded spiritual and saving truth to the heart of the Samaritan woman at the well of Sychar (John 3 and 4). We should appreciate more the display of grace in this simple truth that Jesus singles us out wherever we may be in the great mass of humanity and gives us personal attention, a personal message of love, and a personal salvation. So true is this that heaven rejoices when **one** sinner repents (Luke 15:7).

4. **Commending a Gentile's Confidence** (vs. 8-13). Note the four important things here mentioned concerning the centurion's faith.

(1). It was closely related to the recognition of his own unworthiness (vs. 8). Apart from the fact of the sinner's helplessness and depravity there is no argument at all for putting faith in Jesus Christ (Jer. 10:23; Psa. 60:11; Rom. 3:19-24; Rom. 5:6).

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(2) It expressed confidence in the authority and power of Christ's simple **word** (vs. 8, 9). He knew that back of that **word** was Christ and His God and Father. The sinner must know that back of the simple gospel with its promise of life to the believer is the gory cross, and the pledge of God that that sacrifice shall answer for the sinner's guilt. When he has and expresses confidence in the power and authority of that gospel because He knows the Savior, it becomes the power of God unto the salvation of his soul (Rom. 1:16; 10:9).

(3) It was strongly commended by the Lord (vs. 10-12). Without faith one cannot please Him (Heb. 11:6). With faith one cannot fail to please Him more than by great works (John 6:29). Many of the Jews, to whom Jesus refers as the children of the kingdom, will be cast into outer darkness because of unbelief, while believing Gentiles shall inherit eternal joys with Abraham, and Isaac and Jacob.

(4) According to his faith he was blessed (vs. 13). What kind of blessings do we receive, when they are **according to our faith**? What great losses, where there might have been gains, are attributed to lack of faith in Jesus (John 3:18; 3:36; Isa. 7:9; Jude 5).

Thought Producers.

Verse 24. What is said about Christ here? That he could not be hid. How is Christ made known unto the world today? Through His own (Phil. 2:15, 16). Can He be hid in a surrendered life? No (2 Cor. 4:6, 7; John 15:5) but only in the unsundered life (John 15:4; Phil. 4:13).

Verse 27. To whom did Christ first come? To the children—the Jew—(Matt. 10:5, 6). But what did the children do? They refused to accept Him (Matt. 27:22; John 19:15). What was the result? Salvation is come unto the Gentiles (Matt. 28:19, 20; Acts 13:46, 47). But what shall yet happen? The children shall be fed after God has called out a people for Himself from the Gentiles (Rom. 11:24-29).

Verse 28. What did the woman show? Great faith. Toward what fact does this point? That the Gentiles rather than the Jews were to accept Christ at His first coming (Isa. 42:6, 7; Acts 13:46-48).

Verse 29, 30. As a result of the woman's great faith what did she obtain? Her request. Can the unbeliever expect to obtain life or the believer his request without faith? (a) Rom. 10:10; Eph. 2:8, 9, (b) James 1:5-8.

Verse 8. How did the centurion feel about himself? That he was unworthy. But what was his faith in Christ? "Just say the word." Must self and Christ always be seen in this way by (a) the one seeking Christ and (b) by the believer seeking a blessing from Him? (a) Rom. 3:23; John 5:24, (b) 2 Cor. 11:27; 12:9, 10.

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Verses 11, 12. What does Christ here prophesy? That many Gentiles shall be saved (Rom. 11:25) while many of the Jews, the sons of the kingdom by nationality (2 Sam. 7:4-17) shall be lost (Rom. 11:7-10.) 'But does this mean that the Jews are going to be denied their position which has been promised them in the kingdom? Rom. 11:11-27; 4:16

Golden Text Illuminated.

Him that cometh to me I will in no wise cast out. Jno. 6:37.

In the courts of law if a man be called as a witness, no sooner is his name mentioned, though he may be at the end of the court, than he begins to force his way up to the witness box. Nobody says, "Why is this man pushing there?" or, if they should say, "Who are you?" it would be sufficient answer to say, "My name was called." "But you are not rich, you have no gold ring on your finger!" "No, but that is not my right of way, but I was called. Make way." So make way, ye doubts and fears, make way, ye devils of the infernal lake, Christ calls the sinner. Sinner, come, for though thou hast nought to recommend thee, yet it is written, "Him that cometh unto me I will in no wise cast out."

—C. H. Spurgeon.

WANDERINGS IN DECAPOLIS.

Mark 7:31—8:10. October 27, 1912.

Golden Text, Mark 7:37.

OUR Savior's "wanderings" in Decapolis (region of ten cities) were not aimless and purposeless side-trips. He went where He was needed and where His marvelous compassion might be exercised in behalf of men.

1. **Healing the Deaf and Dumb Man** (vs. 31-37). Here is another object of our Lord's healing mercy who was brought to Jesus by others (vs. 32). Think of all the miracles Jesus performed during his earthly ministry and in how many we find just such co-operation as this on the part of men. We, too, may work with the Savior by bringing sinners to Him and beseeching God in their behalf.

"One that was deaf, and had an impediment in his speech" (vs. 32). Could truer words than these be spoken of the unregenerate man? Sin has robbed man of a spiritual ear, so that he cannot hear God's message, and has taken from his lips the voice of praise, so that he cannot glorify his Maker. None can ever hear Him or speak for Him until touched by Jesus Christ, who quickens the dead (Eph. 2:5).

"He took him aside" (vs. 33). As long as men are part and parcel of the multitude they drift downward and away from

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God. They need the arresting hand of true disciples and the separating hand of the Lord. It is good for sinner and saint to be taken aside by the Lord. It was for Peter, James and John (Luke 9:28, 29), and it was good for Saul of Tarsus (Acts 22:6-9).

"Put his fingers into his ears" (vs. 33). What is the meaning of Christ's peculiar method in the healing of this man? It would be difficult to find a more illuminating answer than the following brief statement of G. Campbell Morgan: "In the putting of the fingers into the ears and the touching of the tongue, there is the revelation of the necessity for definite contact. In the lifting of the face to heaven there was an indication of His fellowship with God. In the sigh which escaped Him, there was a revelation of His fellowship with the sorrows of man."

"He hath done all things well" (vs. 37). These words need no comment to make them more suggestive. It is blessed also to know that He **will do all things well**. Neither the saints in heaven nor the sinners in hell shall ever have just cause for casting any reproach upon Jesus. His ways though often unsearchable are always right and good (Rom. 8:28; Heb. 1:8-12; Psa. 19:7, 8; Isa. 40:28; Rom. 11:33).

2. **A Strange Question** (Mark 8:1-4). Seeing the great multitude having nothing to eat, knowing the compassion of Jesus on them, and knowing that it was not His will to send them away fasting, the disciples asked a strange question, "From whence **can a man** satisfy these men with bread here in the wilderness?" They should have known from whence **Jesus** could satisfy any multitude anywhere. This world is a wilderness in which man cannot satisfy himself or his fellows. The Manna from heaven is always sufficient, and to Him we should bring the hungry multitudes (John 6:32-35, 46-58).

3. **Four Thousand Fed** (vs. 5-10). Notice how Jesus fed the four thousand on this occasion. (1) He fed them with what His disciples had (vs. 5) plus that which His grace and power provided. (2) He not only used what the disciples had; He used **them** in dispensing food to the hungry. So He would use His followers now (Matt. 28:18-20; Acts 1:8). (3) He first gave to His disciples, and then they gave to the crowd. No man can go forth with good things to the world until he has first received from the Giver of all good gifts (Jas. 1:17). (4) The blessing of Christ was upon the food which they passed to the people. We should take care lest we give to men doctrines and deeds which have not His blessing upon them. Some doctrines are laden with man's blessing and Christ's anathema (Gal. 1:8). (5) Four thousand did eat and were filled, and still there remained an abundance of which others might have partaken. God's grace in Christ has brought abundance of saving mercy to the world (Ti. 2:11); enough not only for those who accept

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salvation, but also for those who reject the proffered gift (1 Tim. 4:10). Many will gnash their teeth in outer darkness who might have sung with the ransomed in the light of His countenance had they believed the gospel.

Thought Producers.

Verses 33, 34. While Jesus used some outward manifestations yet what was it that healed the man? The power of God as is shown by the fact that Christ looked up to heaven. And so today while we the followers of Christ may proclaim His word what must accomplish the real work? The power of God (Phil. 4:13; Eph. 6:10; 1 Cor. 3:6; Acts 4:29-31).

Verse 37. What did the people say about Jesus? "He hath done all things well." Whatever may come cannot every Christian say, "Christ has done and does do all things well?" 1 Pet. 2:24; 1 John 2:1; Heb. 7:25; 2 Tim. 1:12; Phil. 4:19; 1 Pet. 5:7.

Verses 1, 2. What do we find here? A large multitude in a desert place with nothing to eat. Is this not the case with the multitudes today? It is, for Christ is the only true bread (John 6:48).

Verse 3. What did Jesus say would happen if He sent the multitude away unfed? That they would faint by the way. Can the multitudes today who are turning away from Christ ever expect to do otherwise than faint by the way? John 6:53.

Verse 4. What did the disciples ask? Whence can a man supply these?" Was this question put amiss? It was not, for there was not anything with which **man** could supply but there was that with which God could supply. And so who alone can supply the bread most needed? God (John 6:47-51).

Verses 6-8. With what measure did Jesus give forth bread? A plenty and to spare. And so how shall everyone who comes to Christ for the bread of life be fed? Abundantly (Isa. 55:7; John 6:33-37).

Golden Text Illuminated.

He hath done all things well; He maketh both the deaf to hear, and the dumb to speak. Mark 7:37.

As we look at the watch to catch the time of day we little realize the wonderfulness of its works. So accurately are they regulated that the time piece doesn't loose a second during the day. We can say to the manufacturer you have done your work well.

When we see the worlds spoken into existence; when we see them swung out into the predestined orbits; when we look down to the earth on which we live and count the blessings bestowed by the munificent hand of Almighty God; when we turn even to the things which are small and find in them the startling perfections which reveal the hand of God; we look up into the face of Him who flung the worlds into space and created the blade of grass and say, "Thou doest all things well."

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4. The Believer is called into separation from the world.
5. God distinguishes between standing and state.
6. God distinguishes between salvation and rewards.
7. God distinguishes between Church and Kingdom.
8. The Jews are God's chosen covenant people.
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—Spurgeon.

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—G. C. Morgan.

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Everywhere.**

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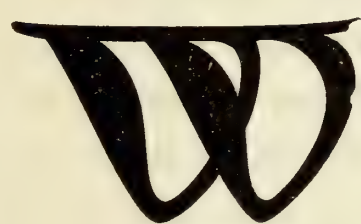
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EDITORIAL

Denver and the Second Coming



HEN God in grace permits the greatly hated message concerning our Lord's return to come into the public eye, even for a moment, we rejoice and praise His name.

In response to the call which came from England to observe October 6 and 7 as special days of prayer and study in connection with the Lord's return, twelve of the pastors of Denver agreed to preach to their congregations on the morning of Sunday, October 6, on that blessed hope. When the editors of the Denver papers received the announcement they realized it to be so thoroughly out of the ordinary that it was decided to "feature the story,"—result, this startling heading in red and black on the front page of the Rocky Mountain News,

Return of Christ at Hand To Crush Out Evil on Earth, Warn 12 Denver Ministers

Although many who read the words did not realize the scripturalness and hence the truthfulness of the warning, yet the testimony went forth and we give God thanks.

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But, as is always the case, the adversary was waiting and ready to undo, if possible, the work of God. The following day a very different sort of a headline was given a place on the front page of the same paper.

Christ Coming! Rubbish! Rot! Preachers Say.

Of a truth, this is a fulfillment of the passage which says, "There shall come in the last days *scoffers*, walking after their own lusts, and saying, where is the promise of His coming? (2 Pet. 3:3-4). These are the last days, and the "preachers," so-called, have become the "scoffers" to lead the people into error and darkness. "And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). Among those who repudiated the Lord's return were a number of "orthodox" (?) clergymen, going hand in hand, in this blasphemous denial of Scripture teaching, with Roman Catholics, Unitarians and Divine Scientists. "A man is known by the company he keeps."

We lift our thanksgiving to God for the twelve men,—Hart, Gravett, McKinney, Jenness, Stone, Finch, Page, Evans, O'Malley, Starring, Byers, Arms, who, like Gibraltars, stood for the truth of God in the face of a veritable avalanche of criticism, disparagement and sneers.

May their tribe increase.

The Food They Get

IT has been a question, for a long time, as to what kind of spiritual food the people of the gigantic country districts of America may be receiving. In our cities in spite of the error being promulgated, there is always a testimony for truth going out. In many of our country districts, those great soul-destroying heresies such as Millennial Dawnism and Christian Science, and Spiritualism have not gained a great hold, but in addition to this fact stands this other that no clear teaching is going forth on the subject, the grace of God. Even a casual observation will fill the heart of the child of God with sorrow and amazement that so critical a condition of spiritual depletion should exist in our rural districts.

In a country church not far from Kansas City a "protracted meeting" was held, during which a number of persons "lined up" with the church. After the meeting was closed and things had settled down to the "humdrum" of the daily life in a village and rural community, the pastor of the church sends out an open letter in which this appeal appears:

As friends and neighbors, will you help them (those who had joined the church) to stand and thus help to make a better community and help *these friends of yours stay saved.*

This is a fair sample. Is it any wonder that our country churches are dying? Such language as "help them to stay saved" is not within ten thousand miles of the gospel of grace for which the Lord Jesus Christ shed His blood on Calvary.

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May God raise up some flaming evangelistic influence to carry the GRACE message to the precious souls of *darkest America*.

The Shepherd

I AM the good shepherd" (Jno. 10:14). The word for "shepherd" which the Savior uses is a word which means "feeder." How comforting to the "sheep" of his pasture to know that He is the "feeder." The fodder which our Shepherd gives to us is invariably the word of God. It is always fresh and clean. It does not require packing in a silo to increase its nutriment.

When the heart is sick with discouragement, our Shepherd feeds us the word, "If God be for us who can be against us"; when we are overwhelmed with weakness, our Shepherd knows our need and feeds the soul on, "I can do all things through Christ which strengtheneth me"; when everything goes wrong, our Shepherd knows how disheartened we are and floods the soul with the nourishment of "All things work together for good to them that love God."

Our Shepherd is indeed the good Shepherd, the great Shepherd. Our ears reach out to catch the shout which shall be heard when he the chief shepherd shall appear (1 Pet. 5:4). We rejoice in His daily blessing as we wait for Him to come and claim His sheep.

The Magazine and It's Work

WE thank God, the giver of every good and perfect gift, for the blessed fashion in which he has placed His seal upon the work of "Grace and Truth." His hand has piloted us through difficulties innumerable. Sometimes it has been the fiery furnace of criticism, but He was there; sometimes it was a veritable Red Sea of financial difficulty, but He led us over dry shod; sometimes it was wolves within the fold, but He slew them. For the obstacles and the hardships we give thanks to God.

We do also thank God for the enthusiasm and kind words with which the readers of the magazine express their appreciation of its message. If "Grace and Truth" be but used in the lives of "the little flock" to encourage them to a more steadfast service to Him and shall arouse them to greater loyalty in the study of the Word, then are great deeds done, and we give to our God the glory.

In the past two months many subscriptions have expired. If the readers will take note of this and send in the renewals without waiting for the notices which will be sent out from the office, much work and postage will be saved.

The magazine is dependent upon the free gifts of God's children for its maintenance, the subscription price never having met the expense of publication. Its editors and contributors do their work as a work of love unto Him who loved us. Has God laid it on your heart to get under the financial burden of the work? Whatsoever He saith unto you do it!! (Mark 2:5).

The Sea

By the Editor

THE famous Transvaal diamond mines in their palmiest days were not more replete with jewels of fabulous value than is the Book of God. Many had trampled beneath their feet the jewels of that South African land, ignorant of the wealth so near at hand, and many have neglected the rich jewels of the Bible, ignorant and indifferent to the wealth thus spurned. Many would say the jewels of Scripture are the "thoughts" of the book, but with a more simple and childlike faith we believe that the jewels of the Scriptures are the "**words**" of the Book. Paul said in 1 Cor. 2:13, "We speak not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." Here is an ellipsis which the translators of the King James version failed to observe. Their failure has been our loss. Dean Alford has given this passage its true rendering, supplying the elided words: "We speak not in words taught by man's wisdom, but *in words* taught by the Spirit." It is not the thought only, in the Bible, which comes from God, but the **words** themselves are His! The very words were taught by Him! The words are the jewels set by a divine hand in the Book of Books, the Bible. Let us take up just one of these words of God and study its form and its cuttings and receive into our hearts the

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burning rays of heavenly light and knowledge which beam from its polished facets.

We shall study the word "sea."

Throughout the Scriptures the word sea bears a literal meaning which is universally the same,—a body of water. There is no reference in the Bible to the size of the body of water, hence we find the same word used for the Mediterranean or Great Sea, the Sea of Galilee, and the "Brazen Sea" which was placed inside the temple for purposes of ceremonial cleansing and was only a large basin. In this study we confine ourselves to the Holy Spirit's use of the word in connection with those seas along whose shores great cities spring up and upon whose bosoms the commerce of the world moves up and down. However, it is not the literal meaning of this word with which we are most concerned but its wonderful symbolic significance and the Holy Spirit's play upon that symbolism.

Some words in the Scriptures have been fertile ground for heated discussion as to their symbolic meaning, notable among them being "leaven," which some say represents the pervading influence of the gospel which (they claim) is leavening the whole world. Others declare that leaven does not represent some good or noble thing, but is God's symbol for wicked and corrupt teaching. This discussion was forever settled by the Lord Jesus Christ nearly two thousand years ago. That which contradicts His teaching is not of faith and manifestly false. In Matt. 16:6 the Lord says, "Beware of the leaven of the Pharisees." When the disciples heard him say "leaven" they thought he was talking about bread but Jesus immediately perceived their error and explained His words. Then the record says, "Then understand they how that He bade them not be-

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ware of the leaven of bread but of the *doctrine* of the Pharisees!" There it is, plainly stated. Leaven stands for wicked doctrine. Inasmuch as the Word of God is perfectly harmonious from Genesis to Revelation, now that we have heard Christ's definition of leaven, we shall know its meaning wherever it may appear in the sacred book. The Holy Spirit's use of symbols is invariably uniform. Let us once learn from any passage the symbolic meaning of a given word and the door is unlocked which leads us into all the bounty, and wealth, and blessing which God has hidden within that word. Whenever the word is used, the meaning of its symbolism is the same. Although the men who wrote the Bible may have been separated by centuries and widely differing in training and tastes, they were all guided by one and the same spirit. The Bible had many builders, but only one Architect.

In taking up the study of the word "sea" the first question which comes before us is, Does the Scripture give us any inkling as to the symbolic meaning which may be attached to the word? We answer unhesitatingly, It does. In Isa. 17:12 are these words, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!" In this passage the Holy Spirit uses the sea as a symbol of the nations, saying that the rushing of the nations is like the rushing of the mighty waters of the sea.

Again in Isa. 5:30, God has called forth the nations (5:26) to be His instrument in the punishment of His people, Israel. In describing the fury of the nations against God's chosen people, Isaiah says, In that day they (the nations) shall roar against them (Israel) like the roaring of the *sea*." This passage confirms and re-

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enforces Isa. 17:12 and makes satisfyingly clear that God does use the sea as a symbol of the nations. We will consider some of the occurrences of the word "sea" in the Bible, under three headings:

1. The Sea and Satan.
2. The Sea and Israel.
3. The Sea and Eternity.

In each case we will find that this wonderful meaning which God has attached to this word will make the passages studied glow with blessed and unexpected light.

We proceed to the study of

The "Sea" and Satan.

The relationship of the sea—or more correctly the nations—to Satan is plainly set forth in the Word. In Dan. 7 the angels of Satan are appointed to administer the affairs of great nations. In Matt. 4:8 Satan deliberately claims the Kingdoms of the world and offers them to Christ, if Christ will but fall down and worship him. In 1 Jno. 5:19 the Apostle declares that the "whole world lieth in wickedness." Rotherham has given us a rendering of this passage which is more loyal to the original and which makes the heart leap as we see its perfect agreement with other Scripture. His translation reads, "The whole world, in *the wicked one*, is lying." In 2 Cor. 4:4 Satan is described as "the god of this world" and in Jno. 14:31 Christ calls him "the Prince of this world." These passages reveal the immensity of Satan's power. In them God tells us that Satan's peculiar sphere for the exercise of His great strength and ingenuity is in connection with the "world" and the "kingdoms of the world." Satan it is, who is "the power behind the throne" in earth's nations. Satan is he, who dictates the policies of the nations and who will

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finally deceive the kingdoms of the world into the awful confederacy and Battle of Man's Impossible Hope,—the hope of defeating God and ousting him from the throne of the universe. This battle results in the crushing of the confederated armies of the world and the enchainment of Satan for a thousand years and is called by the Holy Spirit, the Battle of Armageddon.

We have caught a rapid glimpse of the actual teaching of the Scripture concerning the nations and Satan, but we ask, does the *symbolic* teaching of the word agree with this? Do the *symbols* set forth Satan as being thus established in the midst of the nations?

In Amos 9:3 God is speaking of His wrath toward Israel who have become as the “children of the Ethiopians” unto Him because they are a “sinful kingdom.” He warns them that dire punishment shall fall upon them and that they shall in no wise escape. Hear His words,—

Though they (Israel) hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of *the sea*, thence will I command *the serpent* and he shall bite them.

The passage sets forth Israel as hidden in the sea (the nations) and thus becomes a wondrous prophecy of Israel's present condition, scattered, dispersed, hidden, throughout the nations. But God says that their being hidden shall not be their only punishment. While thus dispersed among the nations the serpent shall be commanded to bite them. There shall be for them no rest, no respite. Certainly the history of the unending persecutions of this people whithersoever they may go on the surface of the globe is a marvelous fulfilment of this symbolic prophecy.

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But some one may say, How do we know that the serpent stands for Satan? For exactly the same reason that we know that "leaven" stands for false teaching, and "sea" stands for the nations,—*because the Bible says so*. In Rev. 12:9 the "great dragon," that "old serpent" is called "the Devil" and "Satan." God does not leave much room for doubts and questionings in the study of Biblical symbolology..

The "Serpent" (Satan), then, has a task. It is the task of chastening the "sinful kingdom" (Israel) who are "hidden" in the "sea" (the nations).

Let us see how Satan has accomplished this task. In every case it has been by stirring up the nations to animosity against the Jew. God commissioned Satan to "bite" Israel; Satan commissioned his flunkies, the kings of the earth, to do the work, and two thousand bloody years of terrific persecution tell the story of a task well done. Here is another proof of the mighty power of Satan. He dictates the doings of the nations. Not only is the "serpent" *in* the "sea,"—but the "serpent" is *king* of the "sea,"—"the prince of this world."

The fate of the great serpent in the sea is foretold in Isa. 27:1.

In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in *the sea*.

This is the symbolic prediction of the enchainment and overthrow of Satan. The adversary who now works with such subtilty and power among the nations shall one day be cast down forever by God, for it is only by divine permission that Satan wields power even for a moment. Thanks be unto God, the consummation of

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earth's history shall witness the complete triumph of Christ over every wrong. Though Satan by God's permission and by virtue of his own brazen usurpation of power may now claim the Rulership of the nations, the hour hasteth when Christ, the King of Kings, shall return from heaven, slaying the "serpent" that is in the "sea" and establishing the Kingdom of Righteousness on earth. Lord Jesus, come.

Our second point is

The Sea and Israel.

When Jesus was present upon the earth in His humility he declared His Messiahship to the lost sheep of the house of Israel; He sounded forth the message, "the Kingdom is at hand," but they would have nothing to do with Him and he turned from Israel to the Gentiles. "He came unto His own and His own received Him not." The dispensation-making fact of the Jewish rejection and Christ's turning to the Gentile nations is set forth symbolically in Matt. 13:1.

The same day went Jesus out of the *house* and sat by *the sea* side.

The closing words of Matt. 12 have shown the setting-in of the tide of rejection to Christ. The Holy Spirit opens the 13th chapter with the commonplace words which we have quoted,—Jesus went out of the house, which stands for the house of Israel, and sat by the sea, the symbol of the nations. It is the symbolic setting forth of the casting away of God's people that the Gentiles might receive the gospel. He left the house,—he went to the sea! He turned His back on the Jew,—He gave the gospel to the nations. We have already seen Israel's condition as "hidden" in the "sea" during the years of dispersion. While the Jew has been driven

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into every corner of the world yet the amazing fact is before us, he is still a Jew! A German comes to America,—in twenty years he and his family are Americans! The Scandinavian comes to America and in the course of time, he and his are American. The Jew comes to America or to any other land and though you let him stay five hundred years, at the end of the period you still have a Jew!! All other peoples dissolve, assimilate into one another. The Jew,—never! He is the shore line on which the billows of the sea of the nations may beat themselves to a frenzy in vain. To this agree the Scriptures. When God spoke to Abraham He told him his seed (the children of Israel) should be as the sand of the sea. Here, then, is another symbol, the sand, which represents Israel. In Jer. 5:22, God says,

Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the **sand** for a bound of the **sea** by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail: though they roar, yet can they not pass over it?

Surely, Israel of today, that people whom God said should be as the sands of the sea, have fulfilled this symbolic prophecy. Though the waves of the angry nations have tossed themselves, yet have they not prevailed; and though they have roared, yet have they not, nor will they, obliterate the house of Israel, for God hath purposed that Israel shall be restored to her covenant and spiritual and national privileges in the days to come.

That event which shall bring about the future blessing of Israel is the victorious return of the Lord. He shall come trampling under foot the nations, and treading alone the wine press of God the Almighty. Then

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His voice will drive the fear from the heart of Israel and sorrow and sighing shall flee away. The symbolic setting forth of this truth is beautiful indeed. In it we see Israel represented not by a "house" nor the "sand" but by a group of men, the disciples. Christ forever identifies these twelve men with Israel, and not with the church, in that statement of Matt. 19:28, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." In Jno. 6:18-21 is the description of that well-known miracle of our Savior walking on the sea, which when considered from the standpoint of its symbolic message shows us the manner of Christ's victory over the nations at His second coming.

The disciples representing Israel, are toiling in rowing against a mighty wind, when the Savior appears walking upon the sea and saying "Fear not." Was ever picture more beautiful? Was ever symbol more true to fact? When our Lord does return to rescue His people Israel from the fierce winds of tribulation which the Scripture predicts shall blow upon them, He will come trampling the nations under foot,—*walking on the sea*.

To thee, our God and Father, we render our thanks for an inspired Book whose every statement, whether in direct teaching or in symbol is blessedly harmonious. We thank thee for the "words," yea for the *words* of the book. May our lives be controlled by thy spirit and may we be taught to watch and wait for the glorious and princely leader of our salvation who shall one day come, walking on the sea.

The Sea and Eternity.

Will the nations continue into eternity? Will there be nations upon the earth after Christ's personal reign of a thousand years as there are now? Rev. 21:24.

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speaking of the eternal state gives us the answer to this question.

And the *nations of them which are saved* shall walk in the light of it (the glory of God): the kings of the earth do bring their glory and honour into it.

The "nations" of eternity shall be "of them which are saved." The nations of this present world are the children of their father the Devil. The Bible's answer to our question is an emphatic No,—when eternity begins, there will be no more nations as we understand them and see them. To this the Biblical symbolism is in agreement.

There was no more *sea*.

Rev. 21:1.

Of a truth, the word of God is a never ending miracle. It is the unfailing spring whose waters are but made more delightful by many drawings; it is the mine of rich gold whose output becomes more abundant and more rich when we seek out its deepest levels. The old Cornishmen believed in spriggans or fairies who stood guard over hidden treasure and would not permit any, no matter how poor, to find it. There is indeed a wicked one who does hold us back from the wondrous treasures of the word of God, who stands by and like a bird of ill-omen would snatch from us the nourishing seeds of truth. Let us submit ourselves therefore to God, resist the devil and he will flee from us.

But have we as believers of today a responsibility to the nations, the sea? In Hab. 1:14 the Holy Spirit tells us that the fish of the sea are symbolic of men, and in Matt. 4:19 Christ stands by the seashore and says, "Follow me and I will make you fishers of men!"—may God give us grace to be constantly on the alert to cast the gospel net.

Thank God for the blessed message of the sea.

The Revealing of the Mystery

By Orson P. Jones
JOHNSTOWN, COLO.

OUTWARD forms and ceremonies, the visible things of religious life have undergone many changes in the process of God's dealings with man yet they are merely the expression of a regenerated life within which has never changed from the beginning until now. David had the same experience of repentance, faith, regeneration and sanctification that we have and yet he expressed his religious life through the forms and ceremonies of the law. The early church stood as a unit on the great essentials of this inner life and the simple ordinances of the Christian church.

But the decision of the council irreparably divided the church into circumcision and uncircumcision on the basis of outward forms of religious expression. The spiritual leaders of the church worked in harmony but as usual the unspiritual among their followers created endless strife and controversies. The years that follow are filled with confusion, discord and contradictions in regard to law.

People will scarcely believe that in the Epistles to the Romans and Galatians, Paul is fighting against growing, proselyting, aggressive Judaism in the church. He saw that the tap-root of law nestled in the soil of human merit and works and he exposes these as the

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real issues unrecognized behind the apparent issue of law. Peter cut the same root in his speech in the council. But let us not lose sight of Judaism in studying the dangers that lurk behind it.

Perhaps its existence is lost sight of because the inspired record follows the star of the gospel westward and law-keeping Christianity appears chiefly as it comes in contact with the uncircumcision, but these occasional glimpses reveal that it still prevailed at Jerusalem and was influential even in the farthest corners of the evangelized world.

To illustrate conditions let me take you into another gathering of the church about eight years after the great council. The epistles to the Thessalonians, Corinthians, Galatians and Romans have been written; Paul's active ministry has come to a close; he has come up to Jerusalem for the last time and is about to enter upon the ministry of an ambassador in chains.

"And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. And they, when they heard it glorified God and they said unto him, *Thou seest brother how many thousands there are among the Jews of them that have believed, and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs.*

Do therefore this that we say to thee: We have four men that have a vow upon them, these take and purify

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thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in things whereof they have been informed concerning thee: *but that thou thyself also walkest orderly keeping the law.* But as touching the Gentiles that have believed we wrote, giving judgment that they should keep themselves from things sacrificed to idols and from blood and from what is strangled and from fornication" (Acts 21:17-25).

From this passage we glean these facts concerning conditions in the church following the council at Jerusalem; that the church at Jerusalem still practiced the law; that they were zealous and jealous for its integrity; that Paul had committed a grave offence against the views of this church in teaching Jews to forsake the customs of Moses; that law, though not essential to salvation was nevertheless in the case of a Jew essential to an orderly Christian walk; that irrespective of his teaching in Galatia, Paul when in Jerusalem must keep the law or forfeit the fellowship of the church.

Right here some good brother always rises and with a troubled countenance asks, Why did Paul purify himself according to the law? For the present let me call your attention to the humorous side of the situation.

Some years previously Peter had labored at Antioch and of necessity abandoned while there the keeping of law. And when certain came from James who had always known him as a staunch law-keeper, he withdrew himself from the Gentiles and resumed the keeping of the law and Barnabas together with the rest of the Jews in the Antioch church was carried away by the same folly. Paul broke up this hypocritical artifice by exposing their duplicity publicly before the exclusive vis-

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itors from Jerusalem and the humiliated Gentiles. But the scandal was out, Peter, a pillar of the Jerusalem church, when in Antioch lived the life of a Gentile! (Gal. 2:11-21).

A few years later Paul comes to Jerusalem; conditions are exactly reversed and he is made to grace a Jewish triumph. No matter what he had done in Antioch, here he must keep the law or be disfellowshipped. And I can easily imagine that some of the brethren may have sent word to Antioch that Paul, a pillar of the Antioch church, when in Jerusalem, kept the law.

The conditions which permitted such peculiar situations were the result of the council at Jerusalem which created two classes of Christians equally orthodox. Jewish Christians incorporating into their religious life the ordinances of Moses, and Gentile Christians trying to live the life of faith and practicing only the distinctive ordinances of the church. Two classes of churches were created according as the one or the other element predominated. Undoubtedly the church at Antioch stood boldly for the law abandonment—even by Jews, while the church at Jerusalem stood just as uncompromisingly for law-keeping by Jews and encouraged circumcision—even for Gentiles. Peter and Paul were ground between the upper and nether mill-stones. At Antioch, the church insisted that Peter had no right to practice the law and they were right according to the witness of his conscience and he had to submit. At Jerusalem they insisted that Paul as a Jew should keep the law, human prestige and authority were on their side and for the sake of their consciences Paul submitted.

The fact that there were two equally orthodox classes of Christians and churches was a source of con-

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stant friction as long as Judaism was a living force. There are three reasons why law caused so much trouble in the early church.

First—Its attractiveness. Law-keeping had an enviable prestige among Jews and Gentiles and law-keepers enjoyed a standing superior to their equally orthodox brethren. Peter's experience at Antioch illustrates this thought.

Second—Its appeal. Law invited and proselyted among Gentile Christians. Circumcision and the vows of a proselyte would place a Gentile on a footing practically equal to a Jew. It tempted!

Third—Law was an incumbrance to the Jew and a positive harm to the Gentile and as such must be opposed, which meant trouble for the men who accepted the challenge. It kept the Jew from going on unto perfection and from living in direct fellowship with God. For the Gentile it was a fleshly plaything, a definite falling from grace, distinctly a backward step in Christian experience.

The Jewish branch of the church continued in the law because neither the prophets nor Jesus nor an angel from heaven had told them to forsake law. They were in darkness as to God's system of dealing with mankind in this age. The mountain had smoked and quaked when God had introduced the law and done away with the order preceding it. Religion is built on revelation, not logic, and before these men dropped the old order and stepped into a new they must recognize a revelation. They had the message of Jesus and of the Holy Spirit as to faith, repentance, the Lord's Supper and baptism, but in regard to forsaking the ceremonies of Moses they recognized no revelation.

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But the Gentile churches, on the contrary, had heard and recognized God's revelation for this age. Not from a smoking mountain but by the still small voice of Paul, God spoke to his church. In speaking of the gospel of the uncircumcision, Paul says, "For I make known unto you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man nor was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1:11-12). This brings us to the last division of our study,

V. That Paul was the custodian of God's revealed purposes for this age. "Unto me who am less than the least of all saints was this grace given, to preach unto the Gentiles the unsearchable riches of Christ: and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things."

The mystery is not the mere fact that Gentiles are fellow heirs, but consists of the great body of teachings which belong distinctly to this age. In one place it is referred to as "Christ in you, the hope of glory" in another as "Christ, in whom are all the treasures of wisdom and knowledge hidden." Six times in Ephesians and four times in Colossians it is mentioned and nowhere defined. As the well defined and clearly recognized issue between Gentile and Jewish churches, men's minds were full of the mystery and Paul assumes a knowledge of it in his writings.

It would increase our appreciation of the value of truth if we could realize what Paul voluntarily suffered "that the truth of the gospel might continue" with us. Had the epistles been written in his own blood the price

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would have been cheap compared with what they actually cost him. And all because he would not yield on one point, compromise with law. "But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumbling block of the cross been done away." Judaizing teachers followed him from city to city denying in the churches his teachings and his right to teach, using as a great bludgeon against him the practice of the Jerusalem church and the apostles. The occasion of the epistle to the Galatians was the fact that a great body of believers who had received Paul as an "angel of God, as Christ Jesus," were on the verge of stepping bodily into Judaism. From prison he writes the second epistle to Timothy and says, "This thou knowest that all that are in Asia are turned away from me." Like his Lord he was despised and rejected of men, the reproaches of them that reproached thee fell on me. "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh, for his body's sake which is the church; whereof I was made a minister according to the dispensation of God which was given me to youward to fulfill the word of God, the mystery which hath been hid for ages and generations; but now hath it been manifested to his saints."

In other ages hidden, the mystery is now manifested in the revelations committed to Paul. As the prophets sought and searched diligently "what time or what manner of time the Spirit of Christ which was in them did point unto when it testified beforehand the sufferings of Christ and the glories that should follow them," they faced impenetrable darkness; as the men of the early church sought and searched what manner of time they

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were living in, they saw only vague outlines in the dim light of coming revelation; but with the utterances of Paul we have broad daylight on the subject; there is no mystery now. God's message and purpose for this age have been given to the men of this age.

The goal of this study is to point out how much we owe to the message of Paul. His revelation from God is our only authority for many of the practices of our churches today. He was not a theologian, but like Moses a lawgiver to the people of God. A modern writer has blasphemously distorted a truth when he says of Paul: "He changed Christianity more than Christianity changed Paul." The truth remains that Paul did change the visible things of Christianity tremendously. By the power and authority of God he reconstructed the church as he found it and in the sense that we speak of the law as a Mosaic institution we can speak of the church as a Pauline institution, understanding, of course, that Moses and Paul were merely mouthpieces of God. If we acknowledge that Paul taught by revelation, his word is as much the word of Christ as the sermon on the mount. Inspiration is not for a moment to be reckoned in degrees. Neither does revelation deify the man who utters it, "We preach, not ourselves, but Christ Jesus as Lord and ourselves as your servants for Jesus sake." And the fact that God entrusted such mighty revelations to so frail a vessel as his servant Paul is indeed a testimony to a supernatural gospel.

Summary. In other ages this mystery period and the teachings for it were not made known unto the sons of men; the prophets are silent and Jesus teaches little concerning it; the early church preached the gospel in the environment of the old order; five years after Cal-

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vary anything approaching our present Christian order was practically unheard of and was never officially sanctioned for twenty years, when the council at Jerusalem gave it a standing among men; and it was never universally practiced in apostolic days. Judiasm never succumbed to its attacks but was smitten in judgment by the hand of God. To Paul were committed the revelations of truth and teaching for this age. He is the revealer of the sacred secret of God.

(Finis.)

NOTES: In the last issue of Grace and Truth there appeared a helpful article by Dr. C. I. Scofield on "The Loveliness of Christ." If our readers desire copies of this article for distribution they may be obtained from the Bible House of Los Angeles at nominal cost.

If Grace and Truth does not come to you addressed correctly, let us know at once and thus help greatly in the work.

Soul-Winning

By Rev. William B. Riley

MINNEAPOLIS, MINN.

"He that is wise winneth souls" (R. V. Prov. 11:30).

SOME time ago I clipped these words from one of our denominational newspapers: "Longfellow was seventeen years old when he wrote to his father . . . whether nature has given me any capacity for knowledge or not, she has, at any rate, given me a very strong predilection for literary pursuits, and I am almost confident in believing that, if I can ever rise in the world, it must be by the exercise of my talent in the field of literature. Whatever I do study ought to be engaged in with all my soul, for I will be eminent in something."

To what extent Longfellow's determination effected his eventual honors we cannot tell, but perhaps every one of us consent that such an ambition was both manly and wise, and it were better that every young man, every young woman, was possessed with a kindred spirit, fired with a similar ambition.

The longer I live the more am I determined, by the grace of God, to seek eminence in a solitary direction, namely, that of our text.

I am in the greatest sympathy with the grand old man, Dr. Sharp, once pastor of the old Charles Street Church, Boston, who said, "I would rather have one young man come to my grave and say, 'The man who

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sleeps there arrested me in the course of sin, showed me the truth and led me to Christ, than to have the most magnificent abelisk ever lifted above mortal remains.' ”

Soul-winning ought to be the supreme purpose of every saved life, and it is the supreme purpose of every consecrated life.

The old version reads, “He that winneth souls is wise.” You see the difference between that and our text, “He that is wise winneth souls.” True wisdom will win souls; and I speak only to the question of ways and means.

Six things I should like to say.

I. Get God's conception of a soul's worth.

The Scriptures voice it. “What shall it profit a man, if he gain the whole world and lose his own soul; or, what shall a man give in exchange for his soul?” With the world and the soul in the balances, God thinks there is an inequality in favor of mortal man. Christ would never have died to redeem the silver and the gold, the cattle on the thousand hills, the precious stones of land and sea; but we believe, had there been but a single, sinful man in all the earth, Christ would have died for him. Such is the value that God sets upon the soul.

J. Wilbur Chapman tells that some years ago the king of Abyssinia took a British subject, by the name of Campbell, prisoner. They carried him to the fortress of Magdala, and, in the heights of the mountains, put him in a dungeon without assigning cause. It took six months for Great Britain to find it out, and then they demanded his instantaneous release, which King Theodore refused. In less than ten days 10,000 British soldiers were on shipboard sailing down the coast. They disembarked, and marched 700 miles beneath the burning sun, up the mountains to the very dungeon where the

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prisoner was hid, and there they gave battle. The gates were torn down and presently the prisoner was lifted upon their shoulders; carried down the mountains, and placed upon the white-winged ship which sped him safely back to England. It cost the British government twenty-five millions of dollars to release that man. Such a price they put upon the life and liberty of one English subject! But God, the Savior of the universe, put a much greater price upon every immortal soul when He summoned all heaven to its redemption, and sent His Son as Chief Captain and Leader to die that it might be redeemed. And when we get God's conception of a soul's worth, no sacrifice will seem too great to make in the effort to save it; and when we get God's conception of a soul's worth no obstacles in the way to its salvation will make it seem impossible. When we get God's conception of a soul's worth, we will say with Solomon, "He that is wise, winneth souls."

II. Consecrate yourselves to soul-winning.

You know the meaning of consecration? "Set apart as sacred; dedicated to sacred uses, and hence separated from a common."

Lyman Abbott illustrates by the two cups made by a jeweler at the command of a king, of the same sort of silver, same size and form. One was sent to the temple to do service for God, and the other to the king's cup-bearer to do service to man. The first was consecrated.

There is need of such consecration today to soul-winning; need that men make their chief concern, their all-absorbing employment, that other things be subsidiary to that, and when engaged in, turned in that direction.

My friend, Mr. Dixon, of Brooklyn, N. Y., in pleading for consecration to soul-winning, says, "As you walk

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down the corridor of the Astor House to the restaurant, you will see a man standing in the door, a man who never looks into your face. He always looks at your shoes. That man's business is to black shoes, but I have never seen him look into the face of a guest. His one thought is the condition of the shoes. He is consecrated to shoe-shining. A life insurance gentleman told me that he never saw a respectable man who did not suggest to him a policy."

So, my young friends, I would that those of us who are Christians might never see a man without having suggested to us, "There is an immortal soul. It is mine to save," and at the suggestion set about it.

Consecration is the supreme need.

Some people suppose genius is essential to soul-winning. History says, "Not so." The world's great intellects have not always been the world's greatest religious lights. Consecrated Christians, with genius, or without, have never failed to see success in soul-winning. Some years ago a small boy, who had seen but ten summers, sought the salvation of his schoolmates, and week after week put in at my study with some of them in penitent state of mind, led to a sense of need by this child-Christian.

Doubtless you have read the last pages of "An Officer's Diary" and recall how that army officer learned from physicians that he had but thirty days to live, and set immediately about finding some one to show him the way of life. In several of the pulpits he found preachers who were eloquent enough, but who did not seem to understand how to show an inquiring soul the way of salvation. Twenty-five or six of the thirty days had gone and he was growing desperate in his darkness, when, after a restless night, he arose early in the morn-

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ing, and on his way down the stairs stumbled upon the old janitor, who, in the gray dawn, was giving himself to Bible study. He saw that his Bible was marked and clutched for it, but the old janitor held it with a covetousness such as some men know only for silver and gold. But when he learned the purpose of the officer he invited him to a seat at his side, and in ten minutes had led him to the Lord, and left him rejoicing in the hope of translation instead of death; victory instead of defeat.

Henry Ward Beecher, the Shakespeare of the American pulpit, was led to Christ by a man who was as black as midnight, and whose genius consisted in the one thing that he knew God and loved men. Consecrate yourself to soul-winning.

III. Surrender yourself to the Spirit's counsel. He leads the yielded one.

Paul's injunction is that ye "yield yourselves to Him." Where He leads you can afford to follow. It must have seemed to human reason the height of folly for Philip to leave the great work in Samaria and go toward the South into a desert way. But the outcome illustrated the opposite. No man is playing the fool when he is following the Holy Ghost. Every man is foolish who follows another, for where the Spirit leads success is sure.

My predecessor, Dr. Wayland Hoyt, relates an experience that illustrates this point. While he was pastor in Brooklyn, he was engaged in special meetings, and among those who evinced some interest was a gentleman for whom Dr. Hoyt had often prayed. He noticed his attendance one week night, and felt he ought to speak to him about his soul, but, through fear of him, refrained. One night, after he had gone home late, and

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finding himself too nervous to sleep, he was reading in his study. As he read, something seemed to whisper in his ear, "Go and see that man tonight." The preacher mentally answered, "Why, it is after twelve o'clock and he is asleep. Everybody is in bed. It is foolish to think of going to see him now," so he read on. But the impression remained and grew. Hoyt argued, "I am tired, and it is snowing without. I have been hard at work today, and I don't want to go." Many other pleas for refusing he invented as the night wore on toward morning. But no peace came, and at last he yielded and went. As he touched the man's doorbell he thought, "What a fool I am to be pulling a man's doorbell at one o'clock in the morning. He will think I am insane." But instantly the door opened, and the man stood there shaking with a sense of guilt, and seeing who it was he said, "Pastor, come in and God bless you. You are the man I have been wishing for all night. Wife and children and the servants are all in bed, but I could not sleep, I felt that I must find Jesus tonight." And Dr. Hoyt testified, "It was no trouble to show him the way, for the Spirit who had guided me had gone before and prepared him also." What could we not do, if we obeyed the Holy Ghost?

(To be continued.)

Some Results of "Reverent" Higher Criticism.

By Fred Erdman
GERMANTOWN, PA.

HIGHER critics have discovered that the first five books of the Holy Scriptures consist of "narratives that directly contradict one another"; "anachronisms"; "stupid accretions"; "excrescences"; "bare-faced inventions"; "myths"; "fables"; "the incredible"; "allegories"; "legend"; "gross fiction"; "romance"; "folk lore"; "inequalities and improbabilities"; "traditions taken from the mouths of the people"; "interpolations"; "poor compilations, the work of numerous redactors"; "not to mention the wretched incomprehensible editing of the whole."

However, "he who proves too much, proves nothing," for, somehow, this "wretched and incomprehensible" editor of the Pentateuch has managed to arrange this mass of misinformation into a mosaic of considerable merit; but the critics say: "As for this Moses, we wot not what is become of him. And they made a (Polychrome Hexateuch) in those days and rejoiced in the works of their own hands."

Higher criticism has shown that our faith in the Bible must be independent of what the Bible says. Thus in the Cyclopaedia Biblica Schmiedel asserts that in the Gospels there are only nine "absolutely credible pas-

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sages." Since these passages are derogatory to the character of Christ, we may "fairly presume" that the faith of the critics is idiopathic (i. e., the result of no known cause), or like that of the school boy's definition: "Faith is a faculty of the mind by virtue of which we believe that which we know to be untrue."

The New Testament says, "Death reigned from Adam unto Moses." Since the critics have disposed of Adam and Moses, this verse (and the whole argument of the Book of Romans) is left in the condition of the Kansas railroad, of which a man said "it hain't got no termini at ary end."

Nothing in the Bible has been more discredited than the story of Jonah, and yet Christ said, "The men of Nineveh shall rise in the judgment with this generation and shall condemn it because they repented at the preaching of (a mythical) Jonas." Is judgment to come also a myth?

The critic Meinhold said, "If Christ is right in his utterances, then may the criticism of the Old Testament go;" and the latest excavations in Babylonia have proved the absolute accuracy of the Scripture allusions to the history of that country, even so far back as to give the names of the kings who fought with Abraham, mentioned in Genesis 14. But a critic can ignore archaeology and the testimony of Christ if only he can support his position by unproved statements of critics worse than himself. Professor Preserved Smith, George Adam Smith and others hold that Abraham ("and his seed") is an etiological myth; others think "he must be regarded as a historical character," but "of the historical Abram hardly anything more can be asserted than that his home appears to have been at Hebron." This latter view is

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somewhat more in accord with the words of Matthew 1:1, and Peter, Stephen, Paul, the traditions of Jew, Christian and Moslem, and the words of Christ himself, "Before Abraham was I am."

"But even at the risk of discrediting" "our dearly bought science of higher criticism," "one is tempted to conjecture" that two other statements about Abraham are correct, namely, his birth, and perhaps his death, "and in the absence of documentary evidence it is unsafe to give this theory positive contradiction."

It has shown one difference between a critic and an ordinary skeptic. A skeptic quietly withdraws from the church, whereas a critic obliges the church to withdraw from him—if it dare.

Since the critics have amassed an infinite deal of wisdom of this world by years of study of each other's works, they naturally feel that the Bible, if a supernatural revelation, is an unnecessary intrusion into our evolving world. Consequently they try to dispose of the supernatural as far as possible, because, as Renan said, "the exclusion of the supernatural is the first postulate of higher criticism."

Their arguments are based on polite paraphrases of Satan's ancient question, "Yea, hath God said?" e. g., "the miraculous interruption of the laws of nature . . . hampers the narrative with extreme improbability;" "it would seem more rational to suppose;" "one is tempted to conjecture;" "probability is our only guide;" "it is unthinkable;" "any conclusion can be reached only by an induction founded upon matters which do not afford perfect certainty;" "a fair amount of circumstantial evidence pointing to conclusions of a pretty definite kind;" "this view carries with it almost

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irresistible conviction; but the grave doubts that exist on this point throw the whole question into the region of mere conjecture;" "so far as may be approximately guessed;" "we may conclude with considerable certainty;" "perhaps we should occupy no untenable position;" "recent investigations make it not improbable;" "unfortunately we are reduced to inference and conjecture;" "if it is allowable to form a judgment, it seems to us to be at least very doubtful whether;" "we shall probably not go far astray if we assume;" "this cannot be ascertained with even approximate probability;" "we may therefore fairly presume;" "this interpretation is at least preferable, but it is not free from all objections, but if it fail us we have no data for precisely determining;" "we are therefore justified in coming to the provisional conclusion;" "which renders the accuracy of any conclusion more than suspicious."

Are not such modest expressions of dogmatic doubt calculated to destroy one's faith—in the critics?

It has produced some "very spiritually-minded" hire critics, who believe in evolution and yet have such rudimentary consciences that they can accept salaries for teaching things contrary to their ordination vows. This gives them an obvious advantage over orthodox clergymen, who are hampered with an old-fashioned conscience; but after all a little conscience is a dangerous thing.

W. R. Smith cautiously asks, must we hold, with an influential school of modern critics, that a large proportion of New Testament books are direct forgeries? Unhappily, such a theory is "hampered with extreme improbability," for such men do not gather figs from this-

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ties, and the critics generally agree! that the Bible is, in many respects, a religious book.

The date of any part of the Pentateuch seems to be merely a matter of personal preference. A university president, who ought to know, asks concerning the early chapters of Genesis, "Do we expect of the early times a perfect morality? Why then expect a perfect historiography?" But if Moses lived in a "child's age" (3,500 years ago), why do some modest critics look back so far as 1,900 years for our only example of "perfect morality?" No doubt mankind did greatly evolve from the creation, until it was destroyed for its wickedness by the deluge, and no doubt it evolved almost as rapidly from the flood to the universal corruption at the coming of Christ; and although, as the result of 1,800 years of Christianity, a few people have greatly improved in spite of the (d)evolution of man's innate evil, still, to judge from the past, evolution will doubtless introduce the great apostasy so often predicted in the New Testament.

The kindly sympathetic spirit of the critics may be shown by one of them (Professor Preserved Smith), "Yahweh cared more for the hair than the morals of Samson;" "the building mania attacked Solomon;" "our botanical science need not mourn the loss of Solomon's sayings concerning trees;" "one example of Solomon's wisdom may be classed with Sancho Panza's;" "Isaiah chapter 3 has been expanded by some ladies' tailor"—all of which shows that the results of higher criticism are interesting, even if they are incredible.

The critics hold what German rationalists discovered two hundred years ago, that the second half of Isaiah must have been written by Mr. Deutero-Isaiah,

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"the Great(ly) Unknown." This is the result of the theory of some infidels and higher critics that the prophets lived during or after the time in which their prophecies were fulfilled; for instance, a critic says, "Prophecy was the interpretation of history. Let us not forget that the history preceded, that the object lesson came first. Prophecy, or the practical application of the object lesson, followed and was built upon the history."

That the Bible prophets could predict only the past can perhaps be accounted for by the fact that dates B. C. increase backwards, thus causing these critics to take an inverted chronological view of everything in the Old Testament. A less skeptical critic, however, grants to these prophets "that mystical power of insight into the future which cannot reasonably be denied to simpler ages and races." African rain doctors, for instance.

Many ambitious critics have acquired so abnormal a knowledge of Hebrew, as it was written three thousand years ago, that they can distinguish the work of six or seven Isaiahs or Great Unknowns, all of German extraction. However, it would seem that with so many "unknown" quantities the discussion becomes so complicated as to "render the accuracy of any conclusion more than suspicious."

The critics had proved conclusively that writing was unknown at the time of Moses, until some one discovered writings earlier than Moses. This is an instance where "the science of the higher criticism" degenerated into what is popularly called "bluffing;" and therefore towards the alleged discoveries of the critics it is safer to "preserve an attitude of respectful skepti-

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cism." But, after all, the fact that great men write so badly, even now, "warrants a hesitating conjecture" that Moses, living so long ago, could not write at all. However, some rapid critics have advanced so far as to doubt whether Moses ever existed. "This being so, it seems necessary to conclude" that Moses' subsequent appearance on the Mount of Transfiguration was irrelevant and "uncritical."

It has demonstrated the great advantage of waiting three thousand years before accusing a Bible writer of forgery. It spares the feelings of the writer, and, moreover, the necessary "lack of external evidence" enables the critic to fabricate like a French general at a court martial.

It has proved that Anglican priests should not take too seriously the allusions in their prayer book to our former Bible.

It has proved that the prophetic books are post-exilic and post-mortem, since they were written many years later than their authors imagined at the time, and by other men who "assumed their names," e. g., "The prophetic books are collections of spoken and written prophecies of various times and occasions, later than and not made by their authors."

This repeated charge of forgery does more credit to the ingenuity than to the judgment of the critics, for while plagiarism is not difficult if one has more library than brains, the trick of imposing a poor book on the public by affixing the name of Shakespeare or Moses, has seldom been successfully performed, even by the most enterprising New York publishers; therefore we conclude that the absurd nature of the charge, "and the

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want of any external evidence, oblige us to receive it with a certain reserve."

The critics say that too much is assumed by those who still believe the Bible *is* the Word of God; but the critics assume that there is nothing actually supernatural about the Bible except their own supernatural ability to give the initial, but only the initial, of the author of each phrase of the Old Testament; that if a biblical writer does not tell all he knows about every subject, he is therefore ignorant of what he omits—(small hope for the minor prophets!); that if a law was unobserved during the chaotic times of the judges, therefore it did not exist; that if a writer uses a synonym, the other word was written by another man; and that anything in the Bible which contradicts these postulates is spurious.

These humorous axioms leave the Bible in the condition of the book with the following appendix: "Er-rata—From pp. 1 to 585, for "is" read "is not."

It has shown that "very spiritually-minded men" can pretend to believe that the Bible contains inspired forgeries, justified as Driver says "by the literary usages of the age." Of such critics the German infidel Kuenen said, "I have undoubtedly proven the books to have been forgeries, but it never occurred to me to make God Almighty a party to the fraud."

Certainly "the problems connected with this hypothesis are so great that no judicious critic would think of admitting it as proven."

Delitzsch, himself something of a critic, says, "Higher criticism is a Bible-hating, history-manufacturing science"—and the critics are all "honorable

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men," and some are even "evangelical," whatever the word may mean in this connection.

G. A. Smith says of Isaiah, "License for a certain amount of inconsistency is absolutely necessary in the case of a prophet who had so many diverse truths to utter to so many opposite interests and tempers."

This sympathetic insult to Isaiah reminds one of the pious Pagan proverb: "Even Jupiter cannot please everybody."

Cheyne says of Esther, "Some amount of exaggeration must be allowed for as the infirmity of an oriental race." So, too, some allowance must be made for the large number of recently discovered redactors and detractors of the Pentateuch as "the infirmity" of higher critics, especially of those who have taken a course in some German university in Bible anatomy and beer.

Higher criticism has produced a number of scholars with no excess of humility, who imagine that the church has waited eighteen hundred years for them to discover that the Bible is "rubbish," which the critics are beginning to sift in order to "recover the real Bible;" as if the real Bible is some day to rise, like a belated sun, above the horizon of benighted Christendom in consequence of the crowing of some highly critical cocks.

Christ made a careful distinction between Moses and the writings of Moses. "Had ye believed Moses ye would have believed Me, for he wrote of Me; but if ye believed not his writings how shall ye believe My words." But the critics say that Christ either fell in with the popular erroneous ideas of the people, or He was not so good a critic as Wellhausen—a conclusion

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somewhat startling to those who still have a sense of inferiority to the Creator.

Among other pious frauds exposed by the critics, we are told that Daniel was written in the Maccabean period, and "its author, as in the case of Deuteronomy, in the service of truth, assumed a name which would, more than his own, command the respect of his countrymen." However, lying in the "service of truth" is a Jesuitism which possibly might be excused in a critic, but hardly in an inspired writer.

However a critic ably defends Daniel's alleged forgery, saying, "However much we may disapprove his procedure, yet regarding him in the light of his age, we cannot so unhesitatingly condemn"—as we can the critics. No doubt if George Washington, hardly two centuries ago, distinguished himself among all his countrymen, by telling the truth, once, under strenuous conditions, we perhaps should not try to hold Mr. Alias Daniel to a "standard so far in advance of the age in which he"—lied. Henceforth, "dare to be a Daniel" should be a popular motto with critics and politicians.

Since Christ based his argument for the resurrection on the continued existence of Abraham, Isaac and Jacob, it would seem that our Old Testament history is of more value to the church than anything the critics have yet written. But the critics (the only "honest seekers after truth") are so full of faith—in themselves—that to them it is a matter of sublime indifference whether or not the inspired writers could tell the truth. Take, for example, the following patronizing statement about "Daniel's aimless and extravagant display of wonders": "There may be, it is allowed, an element of historical tradition in them, but if so, we have not at

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present the means of detecting it. The narrations have, however, quite sufficient merit, regarded from the point of view of edification."

And the simple believeth every word, but the wise man readeth the next page, where the writer safeguards a statement with a proviso of the critics not usually made public, "If any historical evidence should be forthcoming in favor of the view (of another man) stated above, it will become necessary to revise or abandon the foregoing argument;" or, as the clown said, "the next thing, ladies and gentlemen, will be something else." Moral: "It's a poor rat that has not two holes."

The contradictory conclusions of the critics may be partly explained by the fact that there are still among them conservative, unripe scholars, who do not feel quite able to rewrite the Bible. But if a man once begins to reject the supernatural in the Bible simply because "it would be more rational to suppose" something else, his progress is only a question of time, self-confidence and salary.

The critics usually give an inspired writer full credit wherever he had the foresight to agree with them, as when one approvingly says, in regard to a certain verse, "Luke is undoubtedly correct."

But in spite of this occasional benevolence of the critics, it is often difficult to distinguish between higher criticism and the highest egotism.

Truth in Type

Conducted by

Aaron Schlessman

THE CITIES OF REFUGE TYPICAL OF CHRIST.

CITIES OF REFUGE.

1. The Cities of Refuge were appointed by God to secure the man-slayer against the avenger of blood.

Num. 35:11.

2. The Cities of Refuge were easy of access.

Num 35:14.

3. The Cities of Refuge had well kept roads leading to them (Deut 19:3) and sign posts at cross-roads guiding the fugitive to them.

4. The names of the Cities of refuge set forth the glorious excellencies of the manslayer's refuge.

Joshua 20:7, 8

5. The Cities of Refuge were the man-slayer's only safety.

Num. 35:26-28.

CHRIST.

1. Christ was appointed by God to save and secure the lost from death.

Jno. 4:10.

Luke 19:10.

Prov. 18:10.

Rom. 8:1.

2. Christ is easy of access: "Believe on Christ, and thou shalt be saved."

Acts 16:31.

Rom. 10:8, 9.

Rev. 3:20.

3. Christ is made gloriously clear and plain by the Word of God, the heaven-given guide-post.

Jno. 14:6.

Isa. 30:21.

Jno. 5:24, 39.

4. In our Lord are all these glorious excellencies seen.

Heb. 7:26.

Isa. 9:6.

Jno. 17:21.

Isa. 25:4.

Acts 5:31.

Luke 1:10, 11.

5. Christ is the sinner's only safety.

Jno. 3:18.

Isa. 45:22.

Isa. 43:11.

Jno. 15:4, 5.

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The Cities of Refuge Typical of Christ.

The six Cities of Refuge—all Levitical cities—were appointed by God to secure the man-slayer against the avenger of blood. The man-slayer was in peril of his life and the cities, appointed by God, *were his refuge*. “The eternal God is thy refuge.” And we see in type for the man-slayer what Christ is for us, for “we have a strong consolation, who have *fled for refuge* to lay hold upon the hope set before us: which hope we have as a sure anchor of the soul” (Heb. 6:19-20). The God-appointed refuge for the believer is Christ. There is no refuge except under the blood (Heb. 9:22). And there was no refuge for the man-slayer except in the God-appointed cities.

The Cities of Refuge were appointed by God to secure the man-slayer against the avenger of blood. God spoke unto Moses, saying, “Appoint you cities to be cities of refuge for you; that the slayer may flee thither, that killeth any person unawares” (Num. 35:11). Christ was appointed by God to save and to secure the lost. God “sent His Son to be the propitiation for our sins” (1 Jno. 4:10), “For the Son of man is come to seek and to save that which was lost” (Lk. 19:10). Christ has accomplished His work on the cross and man must “believe on the Lord Jesus Christ” for salvation in whom he has security. “The name of the Lord is a strong tower: the righteous runneth into it, and is safe” (Prov. 18:10). “There is therefore now no condemnation to them that are in Christ Jesus” (Rom. 8:1). Christ is the God-appointed way of safety. Apart from Christ escape is impossible; in Him is perfect security.

The Cities of Refuge were easy of access; there were three on each side of Jordan. “Ye shall give three

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cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge" (Num. 35:14). God gave the man-slayer every possible chance for security. Christ, too, is easy of access. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Faith in the Son of God gives salvation, and all are permitted to believe. "Whosoever believeth in Him should not perish, but have everlasting life" (Jno. 3:16). "The Word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:8, 9). "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me" (Rev. 3:20). "And him that cometh to me, I will in *no wise cast out*" (Jno. 6:37).

"The moment a sinner believes,
And trusts in his crucified God;
That moment his pardon receives,
Salvation in full through Christ's blood."

The Cities of Refuge had well kept roads leading to them, and sign posts guiding the fugitive to them. "Thou shalt separate three cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it. Thou shalt prepare thee a way, and divide the coasts of thy land . . . into three parts, that every slayer may flee thither" (Deut. 19:2, 3). The roads must be prepared so that the slayer will have every chance to gain his security in one of the cities. And old Jewish writings state that at cross-roads were guide posts with the words: "Refuge! Refuge!" to

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guide the fugitive. Christ is made gloriously clear and plain by the Word of God, the heaven-given guide post. "I am the way, the truth and the life" (Jno. 14:6). "This is the way, walk ye in it" (Isa. 30:21). "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life" (Jno. 5:24). "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (Jno. 5:39).

The names of the Cities of Refuge signify the glorious excellencies of the man-slayer's refuge. Kedesh is a "holy place." And in the place God provided is signified the glorious attribute which the man should have. The same is true with reference to Christ and the believer. Shechem means "shoulder" or strength. Again God supplies the strength which the refugee needs. Hebron is "fellowship," and God provides for fellowship for the man-slayer. Bezer, a "fortress," and God is his fortress. The refugee had no stronghold outside of the God-provided place. Ramoth is "exaltation." And who is exalted except he be exalted by God. Golan is "joy." And the man-slayer's joy was in the refuge given by God. In our Lord are all these glorious excellencies seen. Christ is the holy one (Heb. 7:26), and in Him is strength. The "government shall rest upon His shoulders" (Isa. 9:6). In Him is fellowship (Jno. 17:21), there can be none outside of Christ. He is our fortress (Isa. 25:4). He is "a refuge from the storm." "Christ hath God exalted with his right hand to be a prince and a Savior" (Acts 5:31), and He is our joy (Lk. 2:10, 11). In Him is our joy made full. In Christ only, are all these glorious excellencies seen. They are God-given and cannot be of man.

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The Cities of Refuge were the man-slayer's only refuge. These cities were given that the man-slayer "might flee thither." "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood, kill the slayer; he shall not be guilty of blood; because he should have remained in the city of his refuge until the death of the high priest" (Num. 35:26-28). Without the walls of one of these cities was no refuge. Christ is the sinner's only safety. "He that believeth on Him is *not condemned*: but he *that believeth not is condemned already*" (Jno. 3:18). "Look unto me, and be ye saved, all ye ends of the earth" (Isa. 45:22); "I, even I, am the Lord; and beside me there is no Savior" (Isa. 43:11). "There is none other name under heaven . . . whereby we must be saved" (Acts 4:12). Christ is the believer's only security. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . Apart from me ye can do nothing" (Jno. 15:4, 5). Resist not, and grieve not the Spirit of God.

The beacon light is seen in Matt. 3:7: "O generation of vipers, who hath warned you to flee from the wrath to come?" While the welcome sings back in Jno. 6:37: "Him that cometh to me, I will in *no wise cast out*." Give ear to wisdom's cry.

Outlines for God's Workmen

Gathered by
Richard S. Beal

SEVEN THINGS ABOUT THE BELIEVER'S LIFE

1. Its Source is God.
 1. Author of all life.
Heb. 11:3.
Acts 17:24.
 2. Given of Eternal life.
Rom. 6:23; 1 John 5:10-13.
 3. When He formed this purpose to give us life.
Eph. 1:4; 1 Pet. 1:18-21.
With all the boast of modern science, it cannot produce life even in its feeblest and lowest manifestation.
2. Its Channel is Christ and Christ Crucified. John 1:4; 3:14-16; 4:14; 5:24, 26, 29, 40; 6:27, 33, 35, 40; 11:23; 14:6; 27:1-2.
 1. Life is obtained only through His death.
Gen. 3:21; 4:4; Ex. 12:13; Lev. 1:4, 5; 16:14; 17:11; Isa. 53:5, 6; Matt. 26:28; John 10:17, 18; 12:24; 1 Cor. 15:3; 2 Cor. 5:21; 1 Pet. 2:24; 3:18; 1 John 1:7.
3. Its Security in Christ risen.
John 14:19; Rom. 4:25; 5:8-10; 8:33, 34; Col. 3:1-3; Heb. 9:24.
This risen Christ is always with His believing people, and the continuance of His life is the proof and pledge that the life they have received through faith in His name can never be lost. Matt. 28-29; John 10:27-29; Rom. 8:35-39; Eph. 1:22, 23; 2:4-7; 5:30; Col. 2:10; Heb. 13:5, 6.
4. Its Power is the Holy Spirit.
John 3:5; 7:38, 39; 14: 16, 17, 26; 16:7-14; 1:8; 4:31-33; 7:55; 8: 18, 19; 10:43-48; Rom. 8:9-17; 15:13. It is most important to see that it is only as we are walking in unhindered communion with the Spirit the power of this life is maintained and only thus can we understand the Word, or feel an interest in prayer, or honor God; 1 Cor. 2:10-14; 3:16-17; 6:11-20; Gal. 5:16-25; Eph. 4:30; 1 Thes. 5:19.

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5. Its manifestation is likeness to Christ.

Matt. 10:28-30; John 13:15; 15:14; Acts 4:13; Rom. 8:29; 2 Cor. 3:3, 18; 1 Pet. 2:21; 1 John 3:1, 2. It is not only the privilege but the duty, and it is not only the duty, but the privilege of all who believe on His name to study His hcaracter and conduct as set forth in the gospels, and to be conformed to His ways, 1 John 2:4-6; 1 Pet. 4:1-4; Heb. 13:7-16; Titus 3:8; 1 Thes. 4:1; Col. 1:10; Eph. 5:1-2.

6. Its Sphere in Heaven.

Matt. 6:20, 21; Luke 10:20; John 14:2, 3; Eph. 1:2; Phil 3:20, 21; Heb. 3:1; 10:34; 1 Pet. 1:4; Rev. 21:2, 10. The atmosphere of heaven will be a congenial element in which this life, unhindered by sin and untrammelled by self, can move in the testimony and service of Christ with joy unspeakable and full of glory, Ps. 16:11; Luke 23:43; 2 Cor. 12:4; Rev. 21:4.

7. Is Duration is Eternity.

1. The life is said to be eternal. Matt. 25:46.
2. The salvation is eternal. Heb. 5:9.
3. The redemption is eternal. Heb. 9:12.
4. The inheritance is eternal. Heb. 9:15.
5. The covenant is eternal. Heb. 13:20.
6. The glory is eternal. 1 Pet 5:10.
7. The crown is eternal. 1 Pet. 5:4

Well, therefore, may every believer cherish the aim that animated the apostle Paul as expressed in 1 Cor. 9:24-27; 2 Cor. 5:9, 14; Phil. 1:21.

—J. H. Brookes, D.D.

THE BELIEVER'S POSITION.

1. What we were.

1 Pet. 2:10; Eph. 2:12-13; Rom. 5:8; 6:6; Eph. 2:3-4.

2. What we are.

Eph. 2:13,18; 1 John 3:2; 1 Pet. 2:9, 10; Eph. 4:30; 1 Cor. 6:11; 1 Cor. 3:23; Rom. 7:14; Eph. 2:20; 1 Pet. 1:5.

3. What we are not.

1 Cor. 6:10; Rom. 6:14; Rom. 8:9, 12.

4. What we know.

Rom. 7:18; 2 Tim. 1:12; 1 John 3:14; Rom. 8:28; 2 Cor. 5:1; 1 John 3:2.

5. What we have.

Eph. 1:7; 2:18; 1 John 5:13; 2:1,20; 2 Pet. 1:19; Heb. 6:19.

6. What we shall be.

Col. 3:4; 1 John 3:2.

—Geo. F. Pentecost, D.D.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

THE SIGN AND THE LEAVEN.

Mark 8:11-26. November 3, 1912.

Golden Text: John 8:12.

JESUS, the Light of the World, was the incarnation of both **grace** and **truth**. Hence the tenderness He manifested towards the afflicted, and the sternness He sometimes displayed in dealing with hypocritical unbelievers. We see in Him in this lesson both grace and truth.

1. The Condemnation of a Blind Generation (vs. 11-13). We need not sympathize with the Pharisees in their request for a sign, inasmuch as they had already received sufficient evidence of His mission. The last two words of verse 11 are significant. They were "tempting Him" (or, testing Him). They were doing as their father, the devil, had done before in the wilderness (Matt. 4:7). What wonder Jesus "sighed deeply in His spirit," and asked, "Why doth this generation seek after a sign?" He recognized the sin they were committing.

He knew the question came from rebellious hearts, and that they were **breaking God's solemn command** (Deut. 6:16).

He knew they were seeking satisfaction for their own **wicked lust** (Psa. 78:18).

He knew they were **limiting God** and grieving Him by the unbelief exhibited in their question (Psa. 78:40, 41, 56).

He knew the **hardness of heart** behind the cunning inquiry for a sign from heaven as they sought to put Him to the test (Psa. 95:8, 9).

Hence, knowing the Scriptures, and the depth of their iniquity Jesus was deeply grieved, and after a stern refusal to grant the sign from heaven **He left them** (vs. 13). Their rebellion, evil desire, unbelief, and hardness of heart drove Him away and He left them abandoned by divine grace to the impenetrable gloom of the night they loved. Those who thus deliberately reject the Savior He leaves to their self-inflicted blindness, and what is infinitely worse. He says on departing, "Where I am ye cannot come" (John 7:34).

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2. **The Rebuke of Blind Disciples (vs. 14-21).** It is interesting to note how the disciples fell into the serious error which Jesus rebuked so strongly. It all happened as **"they reasoned among themselves"** (vs. 16). Now when men reason among themselves it is not surprising that error results. Men so reasoned when Jesus asked them about the baptism of John, and they became so entangled as to forego willingly even the attempt to extricate themselves (Matt. 21:25). The scribes reasoned among themselves when Jesus forgave the sins of the palsied man, and came out of that conference accusing Him of blasphemy (Mark 2:6). The husbandmen in the parable of the vineyard similarly exercised their minds when they saw the heir approaching, and the result of their reasoning was **murder** (Luke 20:14). In our own times it is sadly evident that the more men exercise their mental faculties among themselves (with God left out), the more they drift into doctrines of demons, and rebellious works.

There is a better way, for God says, "Come now, and **let us reason together, saith the Lord**" (Isa. 1:18). How much better it would have been for the disciples had they gone directly to Jesus with every question and every doubt. We, too, should seek to learn from Him rather than from men (Gal. 1:16, 17).

Let us now see the true meaning of that command of Jesus so thoroughly misunderstood by the disciples. He showed them plainly in His rebuke that He was not concerned about their getting the wrong kind of bread since they had but one loaf, for He had abundantly proven His ability to provide any amount of bread whenever needed (vs. 19, 20). But He was concerned lest they should encounter to their own hurt that "leaven of the Pharisees, and . . . of Herod." By this was meant the doctrines of Herod and the Pharisees (Matt. 16:12). The leaven of the Pharisees may be described by one word, "ceremonialism," and that of Herod by another word, "worldliness." See Matt. 15:1-20 and Mark 6:14-29. All false teachings is like leaven in several particulars: (1) not to be swallowed (Ex. 13:3); (2) for a little of it spreads through the mass in which it is placed (1 Cor. 5:6); (3) and should, therefore, be purged out and put away (Ex. 12:15; 1 Cor. 5:7).

3. **The Healing of a Blind Man (vs. 22-26).** Arriving at Bethsaida Jesus was confronted by a blind man whom his friends had brought. But Bethsaida was a city abandoned to judgment on account of its decided rejection of the light (Matt. 11:21-24). Still His mercy was not withheld from a needy individual in the place, although he was led out of the town before he was healed, and then was commanded not to return to the town with the good news. The condemnation of Bethsaida was terrible and sure, but so wonderful is grace that the neediest individual within its borders could come forth and be saved.

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Twice in this account of the blind man's healing we are told that Jesus put His hands upon him (vs. 23,25). **Personal contact** with Jesus was essential. It is essential for the sinner who would be healed of spiritual blindness. That blessed and cheering invitation, "Whosoever will," has an individual note which none dare gainsay (Jno. 3:16; Rev. 22:17).

When Jesus had finished His work with the blind man, he saw **clearly**. Thank God, Jesus Christ never leaves one-half-saved or in semi-darkness. Salvation is not a condition of spiritual twilight. He whom Christ touches is brought out of darkness into marvellous light, out of death into life eternal and out of guilty trembling into rejoicing confidence (1 Pet. 2:9; John 5:24; John 9:25; Rev. 3:18).

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Verse 11. What did the Pharisees want? A sign. What does the man of the world always need? Something that he can see with the natural eye and mind for he can understand nothing else (1 Cor. 2:14). But how do the gifts from God come? By faith (Heb. 11:6; Eph. 2:8, 9; James 1:6, 7).

Verse 12. What did Jesus say? There shall no sign be given unto this generation. Would it have been worth while? Luke 16:30, 31. Did this generation receive the only sign that was afterwards given? Matt. 12:38-40; 16:4; 28:11-15. What does this show? That their request for a sign was not prompted by the right motive.

Verse 13. What does Jesus now do? Leaves them. How is Christ speaking to men today? Through the Holy Spirit and by His word (John 16:8-11; Rom. 1:16, 17). What must be the end of everyone who refuses to heed this testimony but seeks rather a sign? Such must be left without Christ (Heb. 10:29; Rev. 20:14,15).

Verse 15. What charge does Christ give His disciples? To beware of the leaven of the Pharisees and of Herod. What did Christ mean by leaven? Matt. 16:11, 12; Mark 8:11. Do we need to be given similar exhortations today? 2 Pet. 2:1, 2; 2 Cor. 11:13-15.

Verses 16-21. What had the disciples failed to do here? To put complete trust in their Lord and to put spiritual before temporal things. What did the miracles which Christ had done before show? That he was abundantly able to supply their bodily as well as their spiritual needs. Does Christ exhort us not to make the same mistake that the disciples made here? James 1:6; 1 John 5:14, 15; Col. 3:1; 2 Cor. 4:18. Then what does He promise? Phil. 4:19.

Verses 22-25. What did Christ do for the blind man? Brought him out of darkness into light. How did He bring him? Gradually. What has Christ done for us? 1 Pet. 2:9. What now would He have? The light to shine fuller and fuller upon us (Acts 18:24-28; Phil. 1:9, 10; 1 John 2:27).

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Golden Text Illuminated.

Then spake Jesus again unto them saying, I am the Light of the World, he that followeth me shall not walk in darkness, but shall have the light of life. Jno, 8:12.

A minister once went from town into the backwoods to preach to the settlers and found it necessary to return at night, when it was very dark. A backwoodsman provided him with a torch of pitch pine wood. The minister, who had never seen anything like it, remarked, "It will soon burn out," "It will light you home," answered the other. The wind may blow it out," said the preacher. "It will light you home was again the answer. "But what if it should rain?" "It will light you home," was again the insistent answer. Contrary to the minister's fears, the little torch gave abundant light to his path all the way home. **So the Lord who is our light and our salvation will never fail.**

—Selected.....

WORLD'S TEMPERANCE SUNDAY.

Hosea 7. November 10, 1912.

Golden Text: Isaiah 5:11.

GRACE is the one sure cure for intemperance. It is the work of God in and for the believing sinner (John 3:1-16). The most detestable forms of vice must relinquish their hold upon one whom grace has saved and lifted from the dunghill of sin to the heavenly places in Christ. Therefore, as much as we own our hatred of liquor selling saloons and other vice fostering institutions, while admitting certain power in the ballot cast against them, we do most urgently plead that God's people trust rather in the might of the cross for the rescue of individuals, and in the blessed hope of Christ's return for the lifting up of nations and the complete overthrow of the vile traffic which now destroys them.

Intemperance was one of the destroying evils which had preyed upon backslidden Israel, and it has frequent mention in the appeals and warnings of the prophets. But other sins even more deadly are found to be closely associated with their tarrying long at the wine. Forms of intoxication not induced by sparkling liquors had poisoned the blood and maddened the brain of the apostate people. In striking language Jehovah by the pen and voice of Hosea presented a terrible indictment of sinning Israel. This was followed by faithful warnings of impending vengeance which in turn gave way to the most loving remonstrance and tender appeal (ch. 14).

A full exposition of the Scripture lesson before us could scarcely be attempted without a careful study of Hosea's complete prophecy. This would be immensely profitable, though

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we fear not many teachers will take time for such thorough preparation. Our own limited space in this department of "Grace and Truth" will not allow such full treatment, so for the benefit of those who seek practical suggestions we will take up some of the phrases most calculated to stimulate thought and put the needed inspiration into life.

"When I would have healed Israel" (vs. 1). Israel was sick indeed, like a man in whom no soundness can be found from the sole of the foot to the head (Isa. 1:5, 6). As time went on the disease became more and more aggravated, and yet the blame was altogether upon Israel for all the while there was One who would have healed. So it is with Jesus and the world. He **would be the Healer** of every sin sick soul (Matt. 23:37).

"Then the iniquity . . . was discovered" (vs. 1). His work of healing was hindered by iniquities breaking out afresh. New sores were discovered faster than the old ones could be removed. So sin is a corruption which spreads and resists every healing application.

The thief cometh in" (vs. 1). How true of intemperance and every sin! The sinner imagines that by transgression he is opening doors of opportunity for gain and self advancement. On the contrary he is opening gates to troops of robbers waiting without to come in and rob him of peace, joy, purity, and an incorruptible inheritance (Rom. 6:21; Gen. 3:16-19).

"They consider not . . . that I remember" (vs. 2). God's vision is never dimmed nor can His memory be affected by age, and yet multitudes live as though He were as easily deceived and mocked as a man. What a fatal mistake! The things which mortal man cannot see, even when aided by the most powerful lense, are as plain to Him as the sun in the sky. No cunning art of man can conceal aught from Him (Jer. 17:1; Prov. 5:21; Psa. 90:8).

"Their own doings have beset them about" (vs. 2). The salvation men need, is the kind that saves them from their own doings. This is offered through Christ who suffered on the cross for their sin. It is a false gospel that suggests any hope in what a man may do for himself, for it is his own doings that march with destruction upon his soul. The true gospel is that which points out the Savior Who has settled with His blood for his doings and the sin behind his doings (Acts 13:38; Col. 2:14).

"They make the king glad with their wickedness" (vs. 3). Yes, a Jeroboam II can be pleased with wickedness that would break the heart of God. There is no doubt about our ability to please the world, the flesh and the devil. Nothing is so shameful but what someone is pleased with it. Who are we pleasing? See Gal. 1:10.

"An oven heated by the baker . . . a cake not turned" (vs. 4-8). In these two striking figures Israel's sad state is por-

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trayed. The baker starts his fire, leavens it, and while the sleeps the oven is wrapped in the damaging flames. The prophet seems to charge the king with kindling the consuming fire for Israel. "On the day of our king the princes made themselves sick with the heat of wine" (vs. 5, R. V.). Princes, kings and judges went down in the raging heat of intemperance and rebellion against Jehovah (vs. 7). The cake with no hand to turn it upon the hearth would be burned and ruined by the heat, and so Israel with indifferent and godless rulers was at the mercy of flames of iniquity, a "cake not turned." We may read the life story of many an individual in this history of Ephraim. There is just One who can save us from the fire. It is Jesus.

"Ephraim . . . like a silly dove, without understanding" vs. 11, R. V.). In verse 9 we have the pathetic picture of one grown old in iniquity, yet knowing it not. In verse 10 we are called to witness how Israel in foolish pride refused to return to God or seek Him. In verse 11 the nation is likened to a silly dove, void of understanding, calling upon the enemies of God for aid. In verse 12 the result of their folly stands forth. The silly dove is caught with the net, brought low, and chastised. Then follows the pronouncement of woes brought upon them by their determined rejection of the only true Helper they had ever known. But so deeply rooted was their rebellion that it mattered not whether Jehovah bound or strengthened their arms, punished or blessed them, they still hated Him (vs. 15).

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Verse 1. When God would have healed Israel what did He find? Great sin. Is not this the case with all the unsaved? Rom. 3:9-23.

Verse 2. Then what did Israel fail to consider? The fact that God remembers all their wickedness. Do not the unsaved today really fail to consider this fact? They certainly do (Rom. 3:18; Psa. 36:1).

Verse 7. What now do we find to be the condition in Israel? None among them called unto God. Is it not so that man as man does not call unto God? Rom. 3:11. Why then does any one call unto God? John 6:44. But yet what do thousands do? Resist the Holy Spirit (Acts 7:51).

Verses 8, 9. What had Ephraim done? Mixed himself among the people and they had devoured his strength. Had God warned Israel not to mingle with unbelievers? Lev. 20:24-26; Deu. 22:10. But what do we find? That this was one of Israel's most common sins (Num. 25:1-3; Deu. 32-11; Judges 2:1, 2; Jer. 2:18-20). Does God speak to us against this sin which is devouring the strength of so many Christian lives? 2 Cor. 6:11-18.

Verse 10. What great mistake made a climax to Israel's error? The failure to turn to God and seek Him. What always happened when Israel did truly turn to God? He heard

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them (Ezra 6:15; Neh. 6:15). So today what is the great mistake of unbelievers and of unseparated Christians? Failure to turn to God for God will forget the sins of the unsaved which he has heretofore remembered (Heb. 10:17) and He will gladly receive His wandering child (2 Cor. 6:17, 18).

Verse 11. Instead of seeking God, what was Ephraim seeking? Egypt and Assyria from both of which God had delivered them (Ex. 12:41; 2 Kings 19:35). What will God do yet? He will again deliver Ephraim from this bondage (Hosea 11:8-11; 13:9-14). Do we not find instances about us and in our own lives of looking for help to the world from which God has delivered us? But what does God bid us do? Phil. 4:6, 7, 19; 1 John 3:22; 5:14, 15.

Verses 12, 13. What does God pronounce upon Israel when they have gone back into the world? Chastisement. What does God pronounce upon His children today who do likewise? Chastisement (Heb. 12:5-11).

Verse 15. What had God done for Israel? Strengthened them. Now what does Israel do? Turns against God.

Golden Text Illuminated.

Woe unto them, that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them, Isa, 5:11.

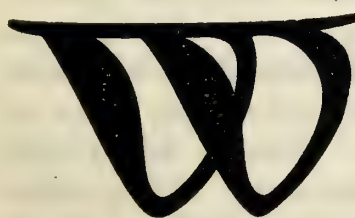
It is easy to run into temptation but hard to come out uninjured. I went with a party of friends to explore a coal mine. One of the young ladies appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party. "Can't I wear a white dress down into the mine?" She asked, petulant. "Yes'm," returned the old man. "There's nothin' to keep you from wearing a white frock down there, but there'll be considerable to keep you from wearin' one back." "So the Christian man may enter **white**, made so by the blood of Jesus, but one yielding to the temptation of drink comes out stained, but thank God if we confess our sin He is faithful and just to forgive us and cleanse us from all unrighteousness."

—Selected.

THE GREAT QUESTION.

Mark 8:27; 9:1. November 17, 1912.

Golden Text: Matt. 16:16.



WHAT strange and contradictory answers are given in reply to the important question which Jesus put to his disciples as they journeyed through Caesarea Philippi. It is more needful now than ever that the correct answer be apprehended.

I. A Great Answer to a Great Ques-

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tion. vs. 27-30). Two questions fell from the lips of Jesus, the one general and the other personal, and both are essentially one. There is a personal appeal in the second question which lifts it above the first in importance. For the sake of clearness let us consider them separately.

First. **"Whom do men say that I am?"** A diversity of opinions among men was admitted in the disciples' answer. Some thought Him to be John the Baptist, others Elias, and still others had such a hazy conception of Him as to find no more definite designation than "one of the prophets." Additional testimony from men appears in other Scriptures. To the unbelieving Jews, Christ was a sinner (Jno. 9:24); to Nicodemus, He was a teacher from God (Jno. 3:2); to Pilate, He was a just person and King of the Jews (Matt. 27:24, 37); and to the Roman centurion who witnessed His dying agonies upon the cross, He was the Son of God (Mark 5:39). Since the day of these witnesses His person has continued to be the subject of varied and clashing opinions. To some, Jesus is no more than a pre-eminent for purity of life; to others He is a "Way-shewer" among men; to still others He is chief of the world's martyrs; and, thank God, to those who believe the Word He is the Son of God saving men by His blood.

Second. **"But whom say ye that I am?"** How glad we should be to hear the spokesman of the disciples reply with no hesitation, **"Thou art the Christ."** They believe the Old Testament prophets and accepted Jesus as the Christ they foretold. What is such an answer worth? It is surely not needed to vindicate Him. Yet it must have been worth something to the Savior or He would not have questioned them so searchingly. It pleases God when men believe the Son (Jno. 6:29). It is worth much to the man who can thus express from the heart his confidence in the Savior, for faith in Him means salvation and blessings untold (John 1:12; Rom. 8:17). Reader, down through the ages speaks that voice, which cannot be silenced, saying to you and to me, **"whom say ye that I am?"** If we can give an answer of faith, He in turn will give to our hearts an answer of peace.

2. **The Cross a Necessity (vs. 31-33).** What strange teaching was this which amazed the disciples and startled impulsive Peter into a denial of his Lord? **"The Son of man must suffer . . . be rejected . . . be killed . . . and rise again."** This was not to be a secret, for Jesus spoke these things openly (vs. 32), so openly indeed that Peter foolishly deemed it necessary to rebuke Him to protect His honor and guard His cause. But Jesus the more strongly declared that this saying was of God and Peter's denial of Satan (vs. 33). Then, after the resurrection, the disciples understood that the very thing they were slow to believe of Him was the heart of the glad message they were to herald in all the world. Jesus was not mistaken

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or hasty in declaring that He **must** die. The cross had become a sad necessity by reason of the curse of sin. Notice:

First. This necessity of suffering did not arise out of Christ's inability to meet and conquer His enemies so that perforce He became a martyr at Calvary. He expressly declared that men could not take His life from Him (Jno. 10:18), nor was His a defenseless cause (Matt. 26:53).

Second. The cross was a necessity by reason of prophecies and promises that must needs be fulfilled (Isa. 53:8; Luke 24:46; Acts 17:2, 3).

Third. The cross was a necessity for our salvation. If He would save others Himself He could not save (Matt. 27:42). He must become a curse **for us** or we could find no escape (Jno. 3:14, 15; Gal. 3:13).

Fourth. The necessity of Christ's death must be attributed to no power without but to a power within Him, even the power of His wondrous love for sinners. One great proof text will impress this truth: "Who **loved me, and gave himself for me**" (Gal. 2:20).

3. **Our Life an Expenditure** (vs. 34-37). Following Jesus is essentially a denying of self and taking up of the cross. The cross represents suffering for others. Every man has a cross of his own, for he cannot endure just the suffering of Christ, **(for man is a finite but He an infinite sufferer)** nor is he called upon to bear a cross identical with his neighbors. Following Christ we suffer (2Tim. 3:12), but it is blessed suffering and issues in blessed fellowship with Him (1 Pet. 2:21-23; 3:13, 14; 4:12-16).

In verse thirty-five not the sinner but the saint is addressed. Jesus does not here show how one who does not possess life may come into possession of it, but He is showing how one who already has life must use it so that the result will be gain and not loss. Our life can be fruitful only as we deem it an expenditure. The grain must fall into the ground and die, or it abideth alone (John 12:24).

In verse thirty-six we have a striking lesson in which the value of the whole world is made to suffer from comparison with the value of a single soul. It is an old text needing to be preached and preached and preached again till men know how paltry are the gifts of the world and how precious God's gift of life.

4. **To Be Ashamed of Christ Now is to Be Ashamed Before Him When He Comes in Glory** (vs. 38-9:1). Little comment is needed with these solemn words of Jesus before us. We are truly in the midst of an adulterous and sinful generation when we need the conviction and boldness of Daniel, and when it is common for professed believers to be ashamed of Christ. So desirous is Satan that believers should be ashamed of Jesus and of His words, that he endeavors to rob us even

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of the one great truth so mighty to deliver from the cowardly sin. This is why the Second Coming of Jesus in the glory of His Father with the holy angels is today so universally denied. Yet how clearly the Bible teaches that He will so come (Matt. 16:27; 24:30; Dan. 7:13, 14; Acts 1:11; Rev. 1:7).

Thought Producers.

Verses 27, 28. If we ask men in general whom Jesus is what kind of answer would we get? Various answers. Why should the answer be varied? Because Jesus does not mean the same to every man (1 Cor. 1:23, 24), and He cannot be identified by anyone except those who have been born again (1 Cor. 12:3 with Rom. 8:9).

Verse 29. How does Jesus now put the question to the disciples? Whom say **ye** that I am. How was Peter able to answer? Thou **art** the Christ. What is the greatest question that can be asked a man? What think ye of Christ (John 3:16 with 3:18; Acts 16:31). How must this question be answered? Personally (John 3:3; Rev. 20:15), and now (Heb. 9:27). What can those who have received Christ say? 2 Tim. 1:12.

Verse 31. What are the main divisions of Christ's mission as we have them set forth in this verse? (a) Teaching (Matt. 5:2), (b) Suffering (Matt. 27:27-33; Mark 14:65), (c) Rejection (Mark 14:53-55), (d) Crucifixion (Matt. 27:35-50), (e) Resurrection (Matt. 28:1-6; Rom. 4:25).

Verses 32, 33. What do we find Peter doing now? Rebuking the one whom he had just called Christ. Why did Peter make this mistake? Because he was savoring of the things that be of men. How can this mistake be avoided? By following Christ (John 21:22; Heb. 12:1, 2) instead of telling Him how things ought to be done.

Verses 34, 35. What does Christ teach the people here? That the one who would follow Him unto life eternal must not value this life and this world's goods. Does the one in this dispensation who really want to follow Christ deny himself? Phil. 3:7-10. And what is the condition of this earthly being of ours? It is counted dead in God's sight (Rom. 6:1-7), we should count it dead (2 Cor. 4:10, 11), and thus we will be shining for Him (1 Cor. 6:20).

Verse 36. What profit would it be for a man to gain the whole world? None (James 5:1-6; Psa. 49). What profit is it to him that his soul should be saved? It means everything (2 Thes. 1:7; Eph. 2:6, 7).

Verse 38. Can we apply this warning to this present age? We can for we are in the midst of a wicked world (Phil. 2:15, 16) and God bids us not to be ashamed of Him and His word (Rom. 1:16; 2 Tim. 1:7-9; Phil. 1:20, 21) and then God will not be ashamed of us for we are one with Christ (Heb. 2:11; 11:16).

GRACE AND TRUTH.

Golden Text Illuminated.

Thou art the Christ, the Son of the living God.

Matt. 16:16.

A gentleman once gave his children a dissected map of the United States to put together. They puzzled over it quite a while, and then were about to give it up, discouraged, because they could not make everything fit. Accidentally, one of them turned a piece of the map over and discovered on the back of the picture a part of a man's hand. Turning another piece, they found part of a man's face. After they had examined other pieces, with similar results, it dawned upon them that it would be easier to put the picture together by the back than by the front, and the result was a picture of Washington on one side and United States on the other.

There is a lesson here for us, the learning of which will solve many of life's problems.

So the Word of God is a picture of Jesus. There may be that which is called doctrine, and that which we call biography, and that which we call parable, and that which we call poetry, and that which is chronological, and questions that concern authorship; but the purpose of it all, from Genesis to Revelations, is to reveal Jesus the Son of God, that we may live on him by faith; feed on him, the living bread from heaven.

—Selected.

THE TRANSFIGURATION.

Mark 9:2-13. November 24, 1912.

Golden Text: Luke 9:35.

THEY were followers of Jesus who entered into the most sacred intimacy with Him, witnessing at closest range displays of grace and glory in His blessed person. We may be in the outer circle of those who possess a great salvation but little fellowship with the Savior, or we may enter the inner circle where all the delights of grace are more fully enjoyed. God help us to choose the better part, which cannot be taken from us.

I. A Foretaste of Kingdom Glory (vs. 2-7). Verse one should be taken as a fitting introduction to the lesson. In fulfillment of His promise that some of the disciples should not taste of death until they had seen the power and glory of the coming kingdom, Jesus took Peter, James and John apart into a high mountain, and was transfigured before them. When they looked upon their Lord it was not to see a face marked by care and suffering. Neither did they see Him arrayed in the dusty travel-stained garments of His humiliation. His face was as the brightness of the sun and His garments shining with dazzling whiteness (Matt. 17:2). Afterward Peter

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himself declared that by reason of this transfiguration the word of prophecy was made more sure (2 Pet. 1:19). What prophecy? The true answer is surely not difficult to find, since the great mass of prophecies is almost altogether occupied with the day of the Lord when Christ shall have His universal and everlasting kingdom. The towering fact in all prophecies concerning the future dominion of righteousness and peace is that **then Christ shall be exalted, King of Kings and Lord of Lords.** What a foretaste of that coming glory for Him did Peter, James and John enjoy in the mount of transfiguration. Assuredly Peter must have felt with all the disciples that his own confession of Christ made about a week before was abundantly confirmed and established as true (Mark 8:29).

Again, there is blessed meaning in the fact that Jesus was first glorified and then speedily associated others with Himself in glory. It will be so when He comes in the glory of the Father (2 Pet. 1:17; Matt. 16:27; Col. 3:4). When He shall appear, then shall we also appear with Him, and when we shall see Him as He is we shall be like Him (1 Jno. 3:2). Perhaps Moses appearing with Him in the mount represents those who die in the Lord and come forth in the first resurrection to reign with Him (Rev. 20:4). And if so, then Elias would represent those who shall be caught up without death to meet Him and receive a throne and crown (1 Thess. 4:16, 17). The three Jewish disciples might fittingly stand for the faithful remnant of Israel who shall be the nucleus of the kingdom (Hos. 3:5), and the multitude at the mountain's foot would suggest the nations to whom some day kingdom blessings shall flow from Zion (Psa. 72:7, 8).

Having considered the transfiguration scene as a prophetic picture of the future kingdom, let us now look upon it as a purely historical fact, replete with lessons for the everyday disciple.

First. **The Conservation with Moses and Elias** (Luke 9:31). They talked with Jesus concerning His coming crucifixion, previously foretold by the Savior, but strenuously denied by Peter as spokesman for the rest. Peter and those with him now learned that the cross and tomb could in no way diminish the glory of his Lord. The cross was the grand objective of the ministry of Jesus, and moreover was **a necessary part of the kingdom program**, so strikingly pictured on the mount.

Second. **God gave His Son the transfiguration before Gethsemane.** He not only gave Him the glory of that hour, but strengthened Him with the testimony from the cloud, "This is my beloved Son: hear him" (vs. 7). Yes, thank God, though our path may have dark Gethsemanes and gory crosses, the loving Father will grant us first the bright glimpse of His glory and witness with our spirit that we are His (Acts 7:55, 56, 59).

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Third. **The transfiguration could not preclude but only lead up to Calvary.** Peter was speaking once more the things that savored of men when he ignorantly advised the erection of tents on the mount. Satan tried on many occasions to divert the Master from His course, but not even here could he win his point. In our own lives must come some suffering and we do wrong when we seek to separate ourselves from men and dwell on the mountain top away from scenes of distress and sorrow.

Fourth. **It was not a mere man but the glorious Son of God Who died for us.** Only the matchless GRACE of God could provide such a way of salvation as this for the wretched dupes of sin. Herein is love (1 Jno. 4:10)! Look upon Him as He stands with Moses and Elias. Then look upon Him as the dark cloud settles upon Golgotha where he bows His head and gives up His spirit in awful anguish of soul. What does your heart say to this?

2. **Jesus Only** (vs. 8-13). After the voice had spoken out of the cloud the three disciples looked about and saw none save only Jesus. But they saw One gloriously sufficient. Moses and Elias had brought no luster to Him, but they had shared the glory which was His when they appeared in His presence. All this sad world needs is Jesus, for salvation, for comfort, for courage, for the supply of every conceivable need (Phil. 4:19).

The disciples were commanded not to make known the transfiguration until the Son of man had risen from the dead. Peter testified then that the resurrection had begotten in believers a **living hope**. When Jesus had come forth triumphant over death, Peter could understand the meaning of that hitherto mysterious experience in the mount, and could preach with marvellous power that this Jesus having died for the sins of men was the Christ who would come again in regal majesty and splendor (1 Pet. 1:3, 11; Heb. 9:28; Acts 2:36; Acts 3:18-21).

Thought Producers.

Verse 2. What had Christ just said? Mark 9:1. What now takes place? The transfiguration. But of what is the transfiguration a type? The Lord's coming in glory (2 Pet. 1:15-18). Then what is the transfiguration? The fulfilment of Mark 9:1.

Verses 5, 6 In making this request what did Peter reveal? That he did not understand the meaning of the transfiguration that he afterward gives us so clearly in 2 Pet. 1:15-18. What do such verses as this and verse ten when compared to the epistles show us? That the apostles did not know as much about the truth while with Jesus as they did after the Holy Spirit came to lead them into truth (John 14:25, 26). Then why need men to wish that they had been with Christ while he was on earth?

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Verse 7. How were they over shadowed? By a cloud. How will Christ come when He comes again? With clouds (Acts 1:9-11; Rev. 1:7). What will then happen? Everyone shall hear his voice (John 5:28, 29; Phil. 2:10, 11). In the meantime what should His followers be doing? Hearing Him (Luke 10:42 with 10:39; Acts 5:29).

Verse 8. Whom now do the disciples see? No man but **Jesus only**. When Christ returns to set up His kingdom upon whom alone shall every eye be turned? Christ (Col. 3:4; Rev. 20: 6; Isa. 9:6, 7). In the meantime what should be His position? He should be first in our lives and the object of our lives (John 3:30; 6:68; Col 3:11; Phil. 3:10).

Verses 11-13. Who shall come before the day of the Lord? Elias (Matt. 17:11; Mal. 4:5). Who was the Elias of whom Jesus said, he is come? John the Baptist (Matt. 17:12, 13). But on what condition would he have been the prophesied Elias? Matt. 11:14. Of whom is it probable that the Elias that is yet to come is one? The two witnesses of Rev. 11:3-7, (See also Zech. 4:3, 11-14). Does not the fact that there are to be two witnesses to precede His second coming and the fact that Moses and Elias were the two who appeared with Christ at the transfiguration (vs. 4) which we have seen to be a type of the second coming point to the fact that these two are the two witnesses?

Golden Text Illuminated.

And there came a voice out of the cloud, saying: This is my beloved Son, hear him.

Luke 9:35.

"Come unto me all ye that labor and are heavy laden, and I will **give you rest.**"

"In the last day, that great day of the feast, Jesus stood up and cried, saying, if **any man thirst**, let him **come** unto me and drink. He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water."

"Come now let us reason together saith the Lord, though your **sins are as scarlet**, they shall be as **white as snow**; though they be **red like crimson**, they shall be as **wool.**"

He that **cometh** unto me I will in no wise cast out."

"Hear Him."

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1 Thes. 5:18.

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—Spurgeon.

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for

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OUR PLATFORM

Grace and Truth is a humble witness to the truths of the Word of God. It goes forth to comfort and not to confuse. It seeks to sound a note of warning against the many false teachings of the day, without being controversial. It seeks to declare the truth of God, without reference to human prejudice. The twelve planks of its platform follow:

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2. Salvation being by grace, not of works, the Believer is eternally secure.
3. The Believer has two natures.
4. The Believer is called into separation from the world.
5. God distinguishes between standing and state.
6. God distinguishes between salvation and rewards.
7. God distinguishes between Church and Kingdom.
8. The Jews are God's chosen covenant people.
9. God divides man's history into seven ages.
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EDITORIAL

Stewards of Grace

IN 1 Pet. 4:10 are these words, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

We, the believing men of this age, are given a responsibility, nay, an overflowing joy—it is the stewardship of grace. In this age when men are rushing pellmell, helter-skelter in every direction to hear the vain philosophies and maudlin vagaries of Eddyism and Russellism and receiving with credit the unproved unsupported statements of such men as Reginald Campbell, and Foster and Bitting and many others, it is indeed a joy and privilege to stand as a champion for the truth of that book which its enemies, disguised as friends, have assailed. In this age when the amusement-mad world, forgetful of dark and bloody Calvary, plunges into endless nights of gaiety; in this age when men are denying the very sin which took the spotless Son of God to the vicarious agony of the cross, what a solemn yet blessed responsibility is ours to tell lost souls the message of grace.

Men and brethren, let us thank Him, we are the *stewards of the manifold grace of God.*

Protest from China

A LITTLE band of faithful men and women who have given years of service in the cause of Christ in China have sent out a protest against the teaching of S. D. Gordon on the heathen.

The protest is deserved. In his book called "Quiet Talks on Jesus," Mr. Gordon says, concerning the heathen,

"They are seeking for the highest thing. They are doing what seems to them to be right, while seeking. They are doing right patiently. To such is given the heart's desire—Eternal Life."

In commenting on the teaching of S. D. Gordon, Allan Cameron of Chansha, China, upon whose work God has placed the seal of His approval, says,

"All are under sin. All have sinned. They know not God. Alienated from God. They are empty of mind, darkened of understanding, hard of heart, past feeling, given over unto lasciviousness. They hold down the truth in unrighteousness and are without excuse. Their prayers are vain repetitions. They worship not God, but ***Demons***. They are blind and in the power of Satan. They have no hope and are without God. They know they will be judged, and yet persist in sin. ***There is none that seeketh God, no, NOT ONE***" (Rom. 3:11-18).

Thank God for this scriptural protest against teaching so manifestly contrary to the word of the living God.

What a commentary on the terrible trend of our age it is, that such a teacher as S. D. Gordon has been so widely received and his teaching so universally believed.

Not only should there come a "protest from China," but from the "homeland" should go forth the warning against such false teachers.

"They are wells without water!" They are the blind seeking to lead the blind! From such turn away!

Explaining Scripture

THE Apostle Paul made it plain that the ministry of explaining and teaching the Scriptures is a serious and God-given one. To Timothy he says, "The bishop (pastor) must be . . . apt to teach." "Give heed to teaching." "These things teach." "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." "The Lord's servant must . . . be . . . apt to teach."

Two things, shown in these passages, make Bible teaching of grave importance. One, that God wants all of His servants to be teachers. The other, that this teaching is to be transmitted to succeeding teachers.

There are two ways to teach the Scriptures—the right and the wrong way.

One wrong way is to teach a false but generally accepted theory as scriptural without referring it to any particular passage. For instance, that the general trend of the Bible supports the idea that the world is morally improving (Frequently heard but cf. 2 Tim. 3:1-13). Another wrong method is to read a portion of Scripture and then cover up its true sense with a personal fancy not matured by proper Bible study. For example, on Matt. 27:46 an evangelist in a Missouri town not long

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ago explained that God turned away from Christ because the father nature could not bear to see the son suffer (cf. 1 Pet. 2:24a; Hab. 1:13a). But the most reprehensible method is to deliberately warp or deny the plain meaning of a passage, as when a young preacher of the schools recently maintained that 1 Cor. 2:13 did not mean what it said concerning the literal inspiration of Scripture.

But there is a right way to teach the Bible. First, comes preparation. Know it thoroughly—the contents of every book, the teachings of every chapter. Let prayer permeate each hour's study. The Holy Spirit's illumination must be sought for He wrote the Book. Then teach. If a verse is obscure, clarify it in the light of its context. If a passage seems difficult, explain it with another portion of Scripture on the same point. If a prophecy seems involved another will be found to make it plain. If an Old Testament symbol seems useless, its New Testament substance will overflow it with meaning. If a type seems inharmonious, its antitype will reveal its true alignment. If doctrine in one place seems to contradict practice in another, remember that God has made lines of cleavage and demarcation in the Bible. By these ways alone can the Bible be rightly explained.

In an age when men will not endure sound teaching (2 Tim. 4:3), but are wresting the Scriptures to their own destruction (2 Pet. 3:16), how pertinent Paul's words, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

If you are a teacher of the Bible, let it be its own explainer to your heart as you study and as you teach.

L. R. E.

Whither Do We Trend?

A COUPLE of weeks ago Dr. James M. Gray, without any doubt one of the greatest of living Bible students, Dean of the Moody Bible Institute of Chicago, preacher of rare power, and author of many books, visited Kansas City for a ten days institute. His masterly and spirit-filled lectures were only fairly well attended and the newspapers gave him scant notice.

Two weeks later Cardinal Farley of the Romish Hierarchy visited the city for a few hours. The newspapers put him on the first page—first column. They wrote a lot of nonsense and rubbish about “princes of the church” and “red hats” and “the cardinal’s signet rings,” and “dinners,” and “auto rides,” and “receptions,” and “the cardinal’s court,” but not one word about the shed blood of the world’s redeemer.

Doubtless Dr. Gray had no desire for newspaper notoriety, but it is significant to note the difference in treatment accorded this man of God and the poor little dressed up manikin who came representing the stupendous power of the Roman Catholic Blasphemy.

This is but one of ten thousand indications of the increasing influence of this Christ-denying monster. In terrible seriousness we ask the question, Whither do we trend?

NOTES.

Dr. F. L. Chapell—Through the kindness of Miss Harriet Chapell, the editor of *Grace and Truth*, has been given access to a mass of hitherto unpublished manuscript by Dr. F. L. Chapell, late Dean of the Gordon Bible Training School. Some of this valuable material will appear in *Grace and Truth* during the year 1913.

GRACE AND TRUTH.

Complying With Postal Regulations—The new postal law, put into effect August 24, 1912, requires the publication of the following statement concerning ownership and management of Grace and Truth:

Editor, Clifton L. Fowler, Blue Springs, Mo.; publisher, Clifton L. Fowler, Blue Springs, Mo.; owner, Clifton L. Fowler, Blue Springs, Mo.

Affirmed and subscribed before me this 14th day of October, 1912.

ALMA C. HALL, Notary Public.

My commission expires January 24, 1915.

Israel's Brambles—The second portion of the editor's study on "Israel's Brambles" will be published in the January number. It will be a discussion of "Israel's Bramble in the Future" and will take up an exposition of the parables of Matt. 13.

Israel's Brambles

By the Editor

ISRAEL was without a king. The nations all about had kings, splendid kings, to lead them into battle. Surely Israel could be like the other nations and have a king. But Israel had the word of God, the sacred oracles, and in them were great and precious promises concerning Israel's King. But the men of Israel, like the men of today, neglected the Scriptures,—and Israel demanded a king! And God gave them Saul, who when he had brought terror, and suffering and defeat on his kingdom, was followed by David. When Israel ignored the will of God and demanded a king, she received a "Bramble"; when Israel bowed to the will of God concerning her king she received the father of the Lily of the Valley, the progenitor of the Rose of Sharon. Saul, man's king, having failed wretchedly gives way to David, God's king, who leads his people through many a battle, into victory.

In the days of the judges, Jotham had uttered a parable to the men of Shechem, in which the Holy Spirit had enfolded a prophecy. The parable was concerning a time when the trees sought a king, but each tree was too busy in fruit-bearing to become king. So the outcome of their deliberation was that the Bramble was elected king. It was a picture-prophecy of Israel's Bramble kings.

The Bible presents two great crises in the history of Israel, in both of which the people are left without a king and in both of which the people, contrary to the known warnings of God, cast their lot with a Bramble king.

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We shall study this subject under two headings, the first of which is

Israel's Bramble in the Past.

Samuel was the judge in Israel. Surrounding Israel were the nations of the heathen who with pageantry and worldly glory dazzled the eyes of the Israelites. Israel had clear prophecies and laws which should have kept her from presumptuous sins, but in spite of God's word, the demand finally came for a king.

The men of Israel, in demanding a king, were not seeking the glory of God. Nay, they were blinded to the fact that God himself, though invisible, was their resplendent King; and being deceived by the pomp and worldly glitter of the Pagan kings, they came to Samuel saying, "Make us a king to judge us *like all the nations*" (1 Sam. 8:5). How pitiably like the churches of this age, who heedless of the Savior's voice which calls into separation from the world, seek by every means to become more and more like the world,—*"like all the nations!"*

Although the warning was plainly sounded that to demand a king was to reject God, the people clamored the more fiercely for a king *"like the nations!"* Finally when God indicated who was to be king of Israel it was Saul, a Benjaminite, and here is where they displayed their forgetfulness of their God and His word, for "All the people shouted, and said, *"God save the king"* (1 Sam. 10:24).

In Gen. 49:10 we find this simple statement:

The sceptre shall not depart from *Judah*.

Oh, Israel, thy God is not a fickle God! He who swept back the Red Sea doth say, "The sceptre shall not depart from Judah." He who gave the bread of heaven

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in the wilderness doth purpose that the kingly power shall remain in the hands of the tribe of Judah. His purposes do not fail. Outward circumstances, no matter how thoroughly they may seem to contradict the word of God cannot be depended upon, they lie. Oh, Israel, Israel, turn back, for that Benjaminite is not thy true king! Robe him in a king's garb, if you will, crown him with a king's crown, but he is still a Benjaminite. God's word, which cannot fail, has gone forth, "the sceptre shall not depart from *Judah*."

But some one may raise the question. Why had so many generations gone by since the death of Judah and not one of his descendants had sat on the throne of Israel? The Bible gives the answer. Judah had sinned. He had committed adultery with Tamar (See Gen. 38, entire chapter) and brought shame upon his tribe.

The outcome of this unholy union were the twins, Pharez and Zarah, who became the fathers of the entire tribe of Judah. The awful result of the sin of Judah fell upon Pharez and Zarah and their descendants during ten generations, for God had said in Deut. 23:2.

A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.

The word translated "congregation" means "assembly." It does not mean "salvation," as some have thought. When the tribes of Israel met in the holy convocations God had directed that *no man from the nations of the heathen*, should come into the "congregation." They must stand without. The sin of Judah condemned his children and his children's children to stand in shame for ten generations with the uncircumcised dogs of the Egyptians and the Moabites when the people of Israel worshipped in the great congregation before God. If

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God's word concerning Judah's wielding the sceptre over Israel must be fulfilled, just so truly must His word concerning the law of the bastard be fulfilled. Hence, there must come in the history of Israel following the death of Judah, a period of ten generations without kings.

To this inevitable conclusion, the inspired word of God gives the blessed proof and confirmation in the genealogies of Matt. 1:3-6. The passage follows:

JUDAH begat Phares and Zara of Thaman (*1st generation*); and Phares begat Esrom (*2nd generation*); and Esrom begat Aram (*3rd generation*); and Aram begat Aminadab (*4th generation*); and Aminadab begat Naasson (*5th generation*); and Naasson begat Salmon (*6th generation*); and Salmon begat Booz of Rachab (*7th generation*); and Booz begat Obed of Ruth (*8th generation*); and Obed begat Jesse (*9th generation*); and Jesse begat **DAVID THE KING** (*10th generation*).

Notice with what precision the Holy Spirit says "David the King." Why does it not read "Jesse the King"? Was not Jesse of the tribe of Judah? Yes, but not the tenth generation since the sin of Judah. God's word standeth sure.

God had given Israel two marks whereby they might know their king,—he must come from the tribe of Judah and must be ten generations removed from Judah's shame. Saul did not meet the requirements. Saul was not God's king.

During the first portion of his reign all went well, but bye and bye the mask was removed and Saul, the Bramble, was revealed. Jonathan gained a victory and Saul lied about it, claiming the honor for himself; Samuel was delayed in coming to make offering for Saul, and Saul blasphemously usurped the priest's office;

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God commanded Saul to slay the Amelekites every one and to take no spoil, and Saul unblushingly disobeyed God's word; God anointed David as King of Israel and Saul, seeing that the hand of God was upon him, sought to slay God's anointed. Oh Israel, thou hast cast thy lot with a bramble!

Because Saul was not God's King, God did not turn away from His people, but spoke of the Kingdom as His Kingdom and watched over the people of the Kingdom with the same love and care as had characterized all His dealings with them. The reason of this is plain. There are three prerequisites to any kingdom,—a people, a land, and a king. There are three prerequisites to God's Kingdom,—

1. God's people.
2. God's land.
3. God's King.

When the first two of these prerequisites are brought together, when the people are in the land, we find that all through scripture the Holy Spirit teaches that God's Heavenly Kingdom is under way and its purposes being consummated. But when the people are out of the land God's Kingdom is in abeyance. Some one has well said, "When Israel is away from the promised land God's Kingdom-clock stops." Saul was not God's King, but the Kingdom was still God's Kingdom. The Kingdom, which in God's eyes was, even then, the Kingdom of heaven on earth, was ruled by a Bramble!

It was the foreshadowing of a coming day when Israel would again receive a Bramble to reign over them. The Bramble was succeeded by "*David the King.*"

May our God enlighten our eyes concerning these things.

(To be continued.)

Seven Particulars Concerning Mosaic Law

By Carlton L. Kirk

OF LOS ANGELES

AS there seems to be a diversity of opinion in the minds of many of God's children concerning the Mosaic Law, especially as to when it was given, to whom it was given, for what length of time it was given, and as to whether it was intended by our Father to constitute the rule of life for His dear children in the Church of God today, we feel that a careful consideration of the seven simple propositions which follow may throw some light upon this entire subject.

First.—Please let me say that the Law was given at a “Particular Time.” For nearly 2,500 years God had been dealing with man, or with the human family, in grace. Adam, Enoch, Noah, Abraham, Isaac, Jacob and even Moses were all, in their turn, living monuments of the Grace of God, and it was not until He had brought His chosen people, Israel, out of Egypt that the Law was given. It was given at a “Particular Time,” and that time was *after He had brought Israel out of Egypt*. Read carefully the nineteenth and twentieth chapters of Exodus, especially the opening verses of these two chapters.

Second.—The Law was given at a “Particular Place.” And this place was not the Garden of Eden, as some would have us believe; though He did give

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Adam and Eve one very definite command there. Neither was it given on Mt. Ararat, when Noah and his family came forth from the ark. Neither was it given at Babylon, when God came down to investigate the work of a rebellious people and to scatter them abroad because of their rebellion; but it was given at Mt. Sinai in the desert. Read Exodus 19:1-3, 14, 16-18, 20, 23; Ex. 24:12-18; Ex. 31:18, and many other portions of God's Word bearing upon this subject.

Third.—It was given to a "Particular People." Note this point carefully—a "Particular People." Who were these people? To whom, really, was the Law given? In answer to this question please bear in mind that in His Word God groups the whole human family into three Grand Divisions, "Gentile," "Jew," or Israel, and "the Church of God." Read 1 Cor. 10:32. Did He give the Law to the Gentiles? No. Why? Paul tells us emphatically in Rom. 2:12-16 that the Gentiles never had the Law. Did He give it to the Church of Christ? No. Why? There was no Church of Christ for over 1500 years after the Law was given. Christ makes this plain in his words to Peter in Matt. 16:18, "and upon this rock I will build my church," not "have built," or "am building," but "will build." It was yet future even in his day. There remained but one grand division of the human family to whom He could give the Law, "Israel," and it is the clear teaching of God's Word that this is the very people to whom God gave it. See Ex. 20:1, 2. Whom did He bring out of Egypt? For an answer, see Ex. 19:1. He spoke all the words that follow to Israel. See Ex. 20:22. Read chapter 24 very carefully and note how often God speaks of "Israel." In chapter 31:12-17 you will get a good deal of light on the "Sabbath" question. God gave the seventh day Sab-

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bath to "Israel" as a sign or seal of the Mosaic or Sinaitic Covenant, just as He gave the rainbow as a sign or seal of the Noahic Covenant, and circumcision as the sign or seal of the Abrahamic Covenant. Again Ex. 35:1-3 and Romans 9:1-5, especially verse 4, "and the giving of the law."

Fourth.—The Law was given through or by a "Particular Person." And this person, please note, was not Adam, Noah or Abraham, but "Moses," God's representative in the camp of "Israel." John 1:17 settles this fact definitely, but it will be well to turn to Exodus 19, then 20:18-22, chapters 24 and 34, and chapter 35:1-3, and see how often "Moses'" name is used. See also Heb. 10:28. I emphasize this point for two reasons: First, to make more emphatic the "Time" and "Place" and "People" to whom the Law was given; and, second, to cause you to remember the words spoken by our Lord to John 1:17 and to realize more clearly their significance.

Fifth.—The Law given by God to the Children of Israel 430 years after He had established His covenant of Grace with Abraham (Gal. 3:16-18) was given for a "Particular Purpose." What was that "Purpose"? Read Gal. 3:19, "it was added because of transgressions." Whose transgressions, the Gentiles'? No. The transgressions of the members of the Church of Christ? No. There was no Church of Christ in that day. Then whose transgressions? There can be but one answer, "Israel's."

Sixth.—The Law given by Moses to "Israel" was given, even to Israel, for a "Particular Length of Time." For how long a period? See Gal. 3-19. Listen: "until the seed should come." Who is the "seed" that was to come? See last clause of verse 16, "and to thy seed,

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which is Christ." Has He come? Verses 23-25 will answer the question.

Seventh.—The "Particular Time" having been fulfilled, the Mosaic Law, or the Mosaic Covenant, having fulfilled its purpose for the time allotted it by God Himself, was laid aside, and is not operative today, as a rule of life for "Israel," much less the Gentile world and the Church of God. Read Heb. 8:6-13. Listen to what Paul says to those in the Church of Rome who had been Jews, Rom. 7:1-6. But is it not true that the Church of God is under the Mosaic Law as its rule of life? No. Why? Read Rom. 6:14 and Gal. 5:18, and also Rom. 7:1-6, in this connection. As members of the Church of God we have a Law but it is not the Mosaic Law; read prayerfully Rom. 8:1-4 and ask God to instruct you in the fullness of the meaning of these words.

From these seven facts we draw the following conclusions:

1. A man is not lost because he does not keep God's Law as given to Moses, but because he refuses to believe and to receive the Lord Jesus Christ as his personal Savior (John 3:14-18, 36).

2. A man cannot be saved by keeping the Mosaic Law. Rom. 4:20-28; Gal. 3:10-12.

3. A man can only be saved through faith in the Lord Jesus. Gal. 3:16; John 3:16 and Eph. 2:8, 9.

4. A man having been saved through faith in the Lord Jesus Christ need not go back to the Mosaic Law in order to find out *how* to live, but will find his Law of Life in the Pauline Epistles. The Mosaic Law had to do with the government of the earthly life of an earthly people and had earthly promises attached to it. The "law of the Spirit of Life in Christ Jesus," found in the Pauline Epistles, has to do with the life of a heavenly

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people, already dead to the world through faith in Christ and seated together with Him in the heavens. Its requirements are all spiritual, and its promises heavenly in character.

C He at least, who His own Son did not spare,
but in behalf of us all delivereth Him up.
How shall He not also with Him all things
upon us in favor bestow? Rom. 8:32.
Rothenham.

“The Sonship of Christ.”

By H. H. Savage, Barron, Wis.

DURING these days of scientific and intellectual advancement, man is trying to give a natural solution to all problems that present themselves to mankind and as a result the miraculous in the Bible is assailed on all sides and yet these same men must admit of the miraculous in the common things with which we come in contact every day. How can that seed that is planted in the ground hold within itself all the qualities of the plant which it is to bring forth such that the new plant is like the old plant that brought forth the seed? Science, no matter how far advanced it may be, has never given any satisfactory solution to that problem. All bodies in the universe are known to exert a peculiar force or attraction upon each other and yet what this attraction is, no one has ever been able to tell us. As a result of these wonderful things and powers that we see manifested every day it is to be expected that there should be some things in the workings of an almighty God that are hard to understand. One of the best proofs of the inspiration of the Bible is the fact that there are things in it that we can not understand and so as we study into it we must expect to meet difficulties; however, the more that we study into these difficulties, the less is the trouble that they present to us. One thing must always be borne in mind and that is that because we cannot understand

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things they may be true nevertheless for there are plenty of things with which we come in contact every day that we must believe and yet we are a long ways from understanding them.

One of the greatest difficulties in the Bible is the contention that Christ is divine and why should it not be a difficulty for we can certainly not explain it by scientific or natural reasons and then the devil is going to do his best to disprove this fact, for in so doing he would undermine the whole system of Christian belief, as Christianity is absolutely dependent upon the divinity of Jesus Christ. It is not the purpose of this paper to try and prove the divinity of Christ as that fact will be taken for granted, but it is the purpose of this paper to make that wonderful truth easier to be understood.

In the first place, let us look at Christ as "The Eternal Son." In John 8:58 we read, "Before Abraham was, I am," thus signifying that His existence before Abraham was not a comparative existence but an absolute eternal existence. We so many times hear the argument brought forth as to where God came from, and yet this argument has no weight, for if God is eternal in the future He is also eternal in the past. If we were to try and see how many times zero would go into ten we would find that add as many zeros together as possible and you would not even be able to make a beginning at reaching ten. It would take an infinite number of zeros to make anything. The opposite is also true that to divide infinity by any number, however great, the answer would still be infinity; divide it by ten years and the result would be infinity; divide it by one thousand years and the result would be infinity; so we see that a comparison of eternity is wholly out of the question and as the human

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mind can grasp truths only by comparison with that which is already known or by acquisition by means of the senses, it can be seen that there is no use of our trying to understand eternity, yet the fact remains that God had no beginning for He was in the beginning as we read in the first verse of Genesis, and as Christ, is a member of the Godhead. He also was in the beginning. A great many people in thinking of Christ think of His existence as beginning with His first advent into the world, but this is a mistake, and we must think of Him as always being "I am."

Now, then, what was the nature of His birth? By what we have seen already, His birth into a body of flesh and blood was not the beginning of His existence and that is another place where we stumble in trying to understand His miraculous birth. In 1 Cor. 15:45 we read, "The first man Adam was made a living soul, the last Adam was made a quickening spirit," and so we see that both were progenitors of a race, but the first Adam was made the progenitor of a race according to the flesh while the last Adam, which is Christ, was made the progenitor of a race according to the spirit. We then can not expect that the birth of Christ would be similar to a birth according to nature, for He did not come to beget human life but to beget spiritual life. The term, "Sonship," as applied to Christ does not in any way imply inferiority, but as we shall see later, it does imply the fact that He was the first born. As we read John 3:16, we too often think of God as signifying the Father alone, but it means the whole Godhead. God (Father, Son and Holy Spirit) so loved the world that He (Father, Son and Holy Spirit) gave, etc., the sacrifice was just as great for the Father as it was for the Son and it was just as great for the Son as it was for the Father.

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Sonship rather than implying that which we usually understand by the term, implies the fact that he made Himself the "First born among many brethren" (Rom. 8:29), the progenitor of a race according to the spirit. God as manifested in that portion of the Trinity who became the first born, existed before He came to earth as a member of the Godhead, but He came down to earth simply that He might show man the way back to his first estate, back to Heaven itself. A party one time got lost in the mountains and while wandering around and looking for the trail, they heard a whistle above them, and looking up saw a young man standing on a peak overlooking them; they told him what the trouble was, and in a short time he was standing beside them and offered to lead them back to the trail which he did in a comparatively short time. Now his allowing himself to become lost with them did not prove that he had never been in those mountains before, nor did it prove that he had to go back down to the foot of the mountain and climb up on the same trail that they had used in order to get to them, but even though he was far above them yet he knew that mountain so well, having spent his life there, that he did not hesitate a moment in leading them to safety. Now he did not ask them how it happened that they were lost, nor did he ask what their reason for being there was; it was enough for him to know that they were lost and their only chance of escape was to put complete trust in him and follow him to safety. Jesus Christ, looking down from the glories of the heavenly home, saw this world lost in trespasses and sins and without asking the reasons for our lost condition, He came down to lead us out to safety, but our escape demands absolute trust in Him. True, we cannot understand it, but is there any reason why we should ever

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doubt the divinity of Christ when we stop to think that He was in existence before He came to earth and that He must be born different than the natural man for He was to be the progenitor of a new race and was to lead us back to our first estate.

This leads us up to a consideration of the work of the Son. In the first place we see Him as the creator of all things (John 1:3). That is the reason that He was the one to come to earth to redeem the earth; since He had created it He knew just the position that mankind was in and so was in a position to lead the way back to righteousness. As creator then, He was the one to perfect the creation. He is the upholder of all things (Col. 1:17), and keeps all things moving in the path that He has mapped out for them because He is the Creator. He has the right to forgive sins and to raise the dead and notice that He did these things without asking for the authority; others in Bible history who did such things had to lay hold of God first, but Christ did these things in His own strength.

Finally, let us consider some of the attributes of the Son. In Matt. 28:18, He says: "All power is given unto me in heaven and in earth." He Himself then had power over disease and death and nature. We find Him turning the water into wine and there is nothing unbelievable about that, for He was the Creator; we find Him walking on the sea and stilling the tempest and there is nothing unbelievable about that, for certainly the Creator must have power over the creation; we find Him doing many things that would not be possible for mortal man to do, but it is not unbelievable in regard to him because He was God. In John 16:30 His disciples gave him this testimony, "Now we are sure that thou knowest all things," and so we are led to a consideration

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of His omniscience. The average eye, when it is directed to a printed page can grasp several letters at once, some eyes can even grasp several words at once, but a case of abnormal vision has lately been reported in one of our magazines, in which the eye can grasp all the words on a page at once; one with normal vision can not imagine how that would seem, but if we were to multiply this abnormal vision by infinity we would obtain the vision of God. In other words Jesus Christ knew all things because He was able to grasp all things at once; His knowledge came not by acquisition, but by immediate perception, He did not have to learn them.

In brief, then, the Sonship of Christ reveals the fact that that person of the Godhead who was the creator of all things, manifested Himself as the first born of the spirit, not of the flesh, that He might perfect His creation. He is the eternal Son, having been in the beginning; He was born into the flesh, not according to natural laws but according to unnatural laws, for He was not to give natural life but spiritual life; His is, therefore, the name above all other names.

Do we need, then, to doubt His divinity; do we need to wonder at His miracles; do we need to refuse to believe that He will come again? No, indeed; for with Him, the eternal Son, the creator of all things, all things are possible.

The Roman Catholic Mass and the Bible

This stirring article by our Brother C. C. Cook is timely. He has gotten it out in pamphlet form so that it may be given a wide distribution. It may be obtained from him at 150 Nassua St., New York City, N. Y. Price, 2c.—Editor.

Charles C. Cook

OF NEW YORK CITY

THE Lord's Supper, in the Roman Catholic church, is called "The Mass," a word which in itself has no significance, being merely a modification of the phrase, "*Ite, missa est*,"—"Go, the assembly is dismissed," which was uttered in the early assemblies of the church at the dismissal of the congregation, after which those who remained partook of the sacred emblems in the Lord's Supper. By a strange use—or rather misuse—the words of dismissal uttered at the end of one service became in the word "Mass" the name for the service which followed.

But that which this word—in itself so meaningless—*represents* has an overshadowing significance in Romanism,—to which system it is distinctive and peculiar,—for there it goes far beyond any idea or conception that can be found in the New Testament.

The Christian sees in the Lord's Supper a memorial, a communion, a feast of thanksgiving, and some indeed regard it as a sacrament, but in Rome it is a "*Sacrifice*"!—a ceremony in which the celebrant boldly claims to offer for the living and the dead, a repetition of the

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atoning sacrifice of Christ on Calvary. That this involves not merely a difference in words, expressions and forms, but of vital faith and practice will at once be seen. It includes the belief that the officiating priest actually changes the elements of bread and wine into the real body and blood of Christ, the process by which this change is effected being called "Transubstantiation."

This is Rome's bold and fearless, yea uncompromising avowal, and as we look upon it, so clearly presented, we see the very heart of Romish error.

Rome has many superstitions, follies, misleading forms and erroneous doctrines, such as Mariolatry, purgatory, confession, saint-worship, prayers for the dead, priestly absolution, spurious sacraments, etc., etc., but none of these can be compared in point of danger, to the blasting power of the Mass.

Let this doctrine be accepted, and there logically follows the belief that a priest can create God! And having created Him, that he can and does offer Him as a sacrifice for sin!

For the testing of such a claim, there can be only one tribunal, and that is the Word of God. But when tested here we find only, and everywhere, definite and conclusive *contradiction*. If there is one thing the Word of God does not teach, it is this. If there is one thing that the Word of God opposes, it is this.

These assertions may easily be sustained, for—

First: The doctrine of the Mass denies the all-sufficiency of the sacrifice of Christ,—the Atonement,—a truth which the Bible has safeguarded at every point, in language that cannot be misunderstood. For example, in Hebrews 9:12 we read, "By His (Christ's) own blood *He entered in once* into the holy place, having

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obtained eternal redemption for us." If the believer's redemption is *eternal* is it not in itself sufficient? Again in Hebrews 9:28, "So Christ was *once* (not many times to be) offered to bear the sins of many." Again, Hebrews 10:10, "By the which (God's) will we are sanctified through the offering of the body of Jesus Christ *once for all*." Again, Hebrews 10:12, 14, "But this Man (Christ Jesus) after He had offered one *sacrifice for sins forever*, sat down on the right hand of God. For by *one offering* He hath perfected forever them that are sanctified." And all this is corroborated by the Holy Spirit, for we read in Hebrews 10:15, "Whereof the Holy Ghost also is a witness to us." Added to these clear statements are the conclusive words found in the 17th and 18th verses of the 10th chapter. "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." How definitely do all these quotations harmonize with the dying testimony of our Lord, sealed by His own precious Blood, "It is finished!"

The truth is also at once brought to light by the simple question, Where is our Lord Jesus Christ now? Is He still a curse? Is He still forsaken as He was when He hung on the cross a sacrifice for sin? The priest, in his claim of sacrificing (crucifying) Christ afresh, answers, "Yes." Surely that is what the offering again of the body and blood of Christ means; that He is still a curse, still forsaken of God. But the Word of God answers, "No!" by telling us distinctly that Christ is now at the right hand of God, Himself the High Priest making intercession for His people. That is, the Bible tells us that Christ is now Himself performing the very office which the priest on earth claims to be fulfilling for those who resort to his ministry in the Mass.

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The glorious fact is, that the presence of the High Priest in heaven there performing His appropriate work of intercession, renders it altogether unnecessary that there be any priest on earth, and accordingly we find that in all the New Testament there is no such thing known to it, for this age, as a human priest. If any were needed we would certainly expect to find them among the apostles, but among them, there was not one who claimed priesthood! Peter himself never claimed to be a priest, and is never even referred to as such! The only priesthood recognized in the New Testament for this disposition of grace is the spiritual priesthood of *all believers*, as we find stated in 1 Peter 2:9, "But ye (all believers) are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

Continuing our argument, we find the Word of God declaring in Hebrews 9:22, "Without shedding of blood is no remission." So then to remit sins by the sacrifice of the Mass the priest must shed blood. But does he shed blood when he offers the Mass? No, he *eats* the bread, and *drinks* the wine, after claiming to transform them into the flesh and blood of Christ. He does not even go through the form of shedding blood. How then can he remit sins? He cannot. The only way in which sins can be remitted is by faith in the Blood of Christ that was shed on Calvary.

We see further, that if the priest still offers Christ upon the altar as a sacrifice, the Resurrection of Christ has no power or even meaning. With Rome, Christ is ever on the altar (i. e., the Cross). Here is a fatal defect, for the Word says, "If Christ be not raised, your faith is vain, *ye are yet in your sins*," 1 Cor. 15:17.

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The Mass tells only of Christ's death and nothing of His resurrection. But how sweet to the heart of the Gospel believer are the words of assurance found in Romans 5:1, "Therefore—since Christ 'Was delivered for our offenses, and was raised again for our justification'—**Therefore** being justified by faith, we have peace with God through our Lord Jesus Christ."

Second: The second charge against the Mass is that it misrepresents the nature of the elements in the Lord's Supper. Against the doctrine of Transubstantiation, or the change of the bread and wine in the Lord's Supper into the real body and blood of Christ some one has well written:

"The question is simply this: In John 6, when the Savior states, 'Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day'; 'He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him,' is He speaking figuratively or literally?

"In answering this question, we would take this ground: In every instance in Scripture where a figure is intended, the words cannot be understood to be literal. 'Except a man be born again'; 'I am the vine, ye are the branches'; 'This rock was Christ'; and hundreds more, could not possibly be meant to be literal. The manna was evidently real food, as we learn in Exodus. But when Jesus says, 'I am the bread which came down from heaven,' it could not possibly mean that he was literally a loaf of bread from heaven. Was not bread used here as a figure of Jesus sent from heaven, as seen incarnate among men? He says, 'I am the bread of life.' This He says whilst He was here a living Man. No change into bread, or bread into Himself, but 'I am the bread of life.' Then He says, 'I am the living bread which came down

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from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world.' To take this literally, then, would be, to say that Jesus was a piece of bread that might be eaten! and *that bread* would become flesh—His flesh—and be given for the life of the world. Would it not be just as true to say that He was literally a vine?

"As a figure of the incarnate Jesus, bread was very striking. As we receive bread for the nourishment of the body, so we by faith receive the Person of Christ as the incarnate Word. But, not only so, we must also receive Him offered on the cross for the life of the world. 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' We will look at this literally, and what would follow? If eating the flesh and drinking the blood means eating the wafer, or the wafer, turned into, or changed into, the body and blood of the Lord Jesus in the Eucharist, then what would the following words mean: 'Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day?' Mark, these words are absolute, without any conditions whatever. '*Whoso*' would teach that any wicked man, unrepentant, or unbelieving, living in sin, yet, if he only ate the Eucharist, had eternal life, and was sure to be raised up by the Lord; and *that* no Christian can believe.

"Taking these words spiritually everything becomes clear, and no Christian need have a shadow of difficulty—indeed, this in perfect harmony with all Scripture. 'Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life.' John 5:24. But we must not only by faith receive Him as the bread, but drink His

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blood. We must receive the solemn word of His atoning death—the shedding of His blood, for ‘Without shedding of blood is no remission.’ Thus, the more we study this Scripture, the more we see the impossibility of, as in every other figure, applying the words in a carnal, or literal way. To put the Eucharist, then, in the place of receiving Christ Himself, by faith, would be a fatal mistake.”

Third: The third charge against this stupendously wicked institution, is that by it Rome has held and is holding millions of souls in bondage the end of which is eternal despair. All the blessings of the Gospel are withheld from those who accept the doctrine of the Mass, for it is in complete and deadly opposition to the Gospel. Believing in the Mass none can say, “Unto Him that loved us and washed us from our sins in His own blood,” Rev. 1:5. The Mass practically says that the sacrifice of Christ is of no more value than the death of a goat under the old Dispensation. It says that the work of Christ is *not* finished, but must be repeated and continued. It practically denies His resurrection and ascension to glory, for He is kept in the place of death. If so, He is still forsaken of God, made sin, then there is no Savior who has delivered us from the wrath to come and no salvation is possible, and thus the Mass entirely destroys Christianity.

What a scourge the Mass becomes in the hands of Rome to drive its votaries to obedience. Armed with it Rome forces them to come continually to her shrines, and to pay unceasingly for the support of her vast ritualistic display, her temporal, material pomp and glory. And after all the gifts and fanatical devotion of her deluded followers what does she offer them at last? Heaven? No!—*Purgatory!*

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This awaits them all, from Pope to humblest devotee. Purgatory! a place of pain and of uncertain release.

But purgatory is only a piece of the whole system of superstition, intimidation and deception. It is quite a logical attendant on what precedes it, for purgatory demands more masses, and consequently a continuance of bondage on the one hand and an inflow of receipts on the other.

By contrast how beautiful, comforting and sustaining is the Christian's belief! For him there are no attractions in the Mass. He realizes that he is washed from his sins in the precious Blood of Christ, that he is sealed by the Holy Spirit to the day of Redemption (the resurrection), that his name is written in the Lamb's Book of Life, and that Heaven is his home. This is the Gospel—the glorious Gospel of the Blessed God, and enjoying it he can triumphantly exclaim—"Thanks be unto God for His unspeakable Gift." To him the Lord's Supper is indeed the Eucharist—the feast of Thanksgiving.

Encouragement—We thank God for the words of encouragement and the testimonies received concerning blessing that has come with the monthly visits of Grace and Truth. Lack of space makes it impossible to print the many letters received, although we would be happy to share the blessing with the earnest members of the Grace and Truth family who have done and are doing so much to carry the magazine and its message to an ever-widening circle. May God grant to Grace and Truth a blessed testimony on grace and separation and the second coming ere we shall be "caught up" to meet Him in the clouds.

Fed by Ravens

"The barrel of meal shall not waste, neither shall the cruse of oil fail" (1 Kings 17:14).

It has been suggested by friends that there should be found in the pages of Grace and Truth, in addition to the "meat" of the Bible Study work, some "milk" for the babes in Him. In compliance with this suggestion we publish "Fed by Ravens," by Mrs. Taylor. This inspiring incident showing forth the great faith of a converted Chinaman is published in booklet form by The Bible House of Los Angeles, 620 Lisner Bldg., Los Angeles, Calif.—Editor.

By Mrs. Howard Taylor
OF THE CHINA ISLAND MISSION

IN Mrs. Howard Taylor's address at the annual meeting of the China Inland Mission, as reported in China's Millions, she related the following experience of one of the Chinese converts:

"Soon after Mr. Li's conversion he heard an impressive sermon from Mr. Stanley Smith upon the words, '**Covetousness which is idolatry.**' He was greatly concerned to think that, having given up idolatry, he might be betrayed into the same sin through allowing a covetous spirit to have any place in his heart. *To avoid this danger he determined to keep no money of his own and to possess no property.* His little house and farm he handed over to his nephew, and devoted himself entirely to making known the Gospel, sustained by the simple hospitality of those to whom he ministered, and to whom his prayers brought help and healing for body as well as soul. *His labors were*

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wonderfully owned of God, and resulted in building up a church in the Yohyang district, which he has long shepherded with loving care. As time went on he opened a Refuge for the care of opium smokers, and in this way also was made a blessing to many. This work, of course, could not be carried on without *expense, and there were times when supplies ran short, and dear old Li was enabled to prove in very special ways the faithfulness of God.*

“After some years a breath of what we may call, perhaps, ‘higher criticism’ reached this far-away province, and the old man heard in connection with the story of Elijah’s being fed by ravens that they were not real birds that brought the bread and meat, but some kind of dark-skinned people, probably Arabs, who shared with him their supplies, for it was absurd to suppose that birds would ever act in the way described. It would be miraculous. But this way of explaining the matter did not at all commend itself to the old man’s simple faith. *Miracles were no difficulty to him. He had seen far too often the wonder-working power of God put forth in answer to prayer.* And, besides, in this very connection he had an experience which no amount of arguing could gainsay. The story has been so carefully verified on the spot, by Mr. Lutley and others, that one has no hesitation in passing it on, strange as it may seem to our ears.

“At one time, in his Refuge work, old Li had come to an end of all his resources. There were no patients coming for treatment; the Refuge was empty; his supplies were exhausted, and his faith was a good deal tried. Quite near by, in the large temple of the village, lived a cousin who was priest-in-charge, and who when he came to see his relative from time to time would

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bring a little present of bread or millet from his ample store. The old man on receiving these gifts would always say, *T'ien-Fu-tih entien*—‘*My Heavenly Father’s grace*’—meaning that it was through the care and kindness of God that these gifts were brought. But the priest did not approve of that way of looking at it, and at last remonstrated:

“‘Where does your Heavenly Father’s grace come in, I should like to know? The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that He would care. He has nothing at all to do with it.’

“‘*But it is my Heavenly Father who puts it into your heart to care for me,*’ replied old Li.

“‘Oh, that’s all very well,’ interrupted the priest. ‘We shall see what will happen if I bring the millet no more.’ And for a week or two he kept away; although his better nature prompted him to care for the old man whom he could not but esteem for the works of mercy in which he was constantly engaged.

“As it happened, this was just the time in which dear old Li was specially short of supplies. *At last there came a day when he had nothing left for another meal.* The Refuge was still empty, and he had not the cash to buy a morsel of bread. *Kneeling alone in his room, he poured out his heart in prayer to God.* He knew very well that the Father in heaven would not, could not, forget him; and after pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that for the honor of His own great name, He would send him that day his daily bread.

“*Then and there the answer came.* While the old man was still kneeling in prayer, he heard an unusual

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clamor and cawing and flapping of wings in the courtyard outside, and a noise as of something falling to the ground. He rose, and went to the door to see what was happening. A number of vultures or ravens, which are common in that part of China, were flying about in great commotion above him, *and as he looked up a large piece of fat pork fell at his very feet.* One of the birds, chased by the others, had dropped it just at that moment on that spot. Thankfully the old man took up the unexpected portion, saying, '*My Heavenly Father's kindness.*' And then glancing about him to see what had fallen before he came out, *he discovered a large piece of Indian meal bread, all cooked and ready for eating. Another bird had dropped that also; and there was his dinner bountifully provided.* Evidently the ravens had been on a foraging expedition, and, overtaken by stronger birds, had let go their booty. But whose hand had guided them to relinquish their prize right above his little courtyard?

"With a wondering heart, overflowing with joy, the dear old man kindled a fire to prepare the welcome meal; and while the pot was still boiling, the door opened, and, to his great delight, his cousin, the priest, walked in.

"'Well, has your Heavenly Father sent you anything to eat?' he somewhat scoffingly inquired, saying nothing about the bag of millet he had brought, carefully concealed up his sleeve.

"'Look and see,' responded the old man, smiling, as he indicated the simmering vessel on the fire.

"For some time the priest would not lift the lid, feeling sure there was nothing boiling there but water; but at length the savory odor was unmistakable, and, overcome by curiosity, he peeped into the earthen pot.

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What was his astonishment when the excellent dinner was revealed.

“‘Why,’ he cried, ‘where did you get this?’

“‘*My Heavenly Father sent it,*’ responded the old man gladly. ‘He put it into your heart, you know, to bring me a little millet from time to time, but when you would do so no longer *it was quite easy for Him to find another messenger.*’ And the whole incident, his prayer and the coming of the ravens, was graphically told.

“The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer, and before long confessed his faith in Christ by baptism. He gave up his comfortable living in the temple for the blessed reality that now satisfied his soul. He supported himself as a teacher, became a much respected deacon in the church, and during the Boxer troubles of 1900 endured terrible tortures and finally laid down his life for Jesus’ sake.

“*Oh, dear friends, we are dealing with the living God today just as really and truly as did Elijah and the saints of old.* I have told this incident to some length just to bring home to our hearts a fresh realization of the blessed fact that what He was, He is. Our Heavenly Father is unchanged. He acts on the same principles still.”

But my God shall supply *all* your need, according to His riches in glory by Christ Jesus” (Phil. 4:19).

“*God is able* to make all grace abound toward you: *that ye, always having all sufficiency in all things,* may abound in every good work” (2 Cor. 9:8).

Soul-Winning

By W. B. Riley

Minneapolis, Minn

(Continued from last month).

IV. Employ the sword of the Spirit in soul-taking.

It is the divinely appointed instrument. Paul said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

And it is the most potent instrument (Heb. 4:12). Trust it to accomplish miracles for men. Some time since, I was speaking in the Union Mission, Minneapolis. It was Christmas night. Half of the men present (in that mission for the slums) were drinking, or suffering from drink; several of them so drunk that they were too boisterous to be permitted to remain, and were put out. But when the sermon was finished, an opportunity was given for prayer, and a number of requests were made. Among them one man who looked worse for wear than any of his fellows. I took my Bible and went and spoke to him, found him half drunk, but called his attention to John 6:37: "Him that cometh to Me, I will in no wise cast out," and emphasized the thought that there were no conditions except to come, and was rewarded by seeing that he understood the text. But my faith for his conversion was feeble, and I went away. Imagine my glad surprise next Sunday afternoon, in meeting that man in my study, and seeing that man as much changed as the Gadarene out of whom the Christ cast the devils; sober, clean, clear-eyed, vastly improved in personal appearance and the light of an-

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other world in his face. I said to him, "Mr. Carroll, you look as though you must have been converted." To which he replied, "By the grace of God I was. I took Him at His word. I have not wanted to drink since, nor even to chew tobacco, and I have been able to make an honest living." Employ the sword of the Spirit. If you attempt to win men by logic, it is a long way around. One night in Chicago I met a drunken fellow who inquired in stammering tongue and stuttering lip, "How 'fur' it was to Wentworth Ave. and 29th St., and I said, "My friend, if you keep on as you are now faced, it is 25,000 miles, but if you turn squarely about, it is only four blocks," and so I say to you, if you join a man in argument and hope to bring him to Christ by your superior philosophy, he will lead you a chase around the world. But if you will take the sword of the Spirit, you can shortly show him to his home.

The favorite maxim with Mr. Spurgeon, one that he sought to impress upon his students, was this, "Always have your own Bible, and turn to the passages essential to showing inquirers the way of salvation. The most successful soul-winner I know," he used to say, "takes men captive by the sword of the Spirit." That is what Paul meant when to Timothy he wrote, "Study to show thyself approved, a workman that needeth not to be ashamed, handling aright the word of truth."

V. In this, the divinest work, be direct.

Christ is your Exemplar in that method! No indirectness with Him. To the fisherman, "Follow Me"; to the publican, "Come after Me"; to Nicodemus, "Ye must be born again"; to the woman at the well of Sychar, "If thou knewest the gift of God and who it is that talketh with thee, thou wouldst have asked of Him, and He would have given thee living water."

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There are men who advise personal workers to discuss the wind, the weather and the news of the day, and so adroitly introduce the subject of the soul and its salvation that one shall not see what they mean until they have him well along in its consideration. You would search the Scriptures in vain for an indorsement of any such policy. The apostolic method is as far from it as Christs' example. Read the first chapter of John, if you would see how the early disciples won their associates; or, the second chapter of Acts, or the fourth or the eighth; or the ministry of Paul, as recorded in that same book; whatever else they were, directness in appeal to men characterized every one of them who became a soul-winner. The unconverted respect you when they know you come impelled by a mastering passion to see them saved; and they lose their respect when you cowardly approach this all-important theme. I sometimes think of what my friend, Dr. Wharton, of Baltimore, said upon this subject of directness in personal work. He was speaking to the students in the Southern Seminary from the text, "Go out into the highways and hedges and compel them to come in"; and pleading for directness in personal effort, when he said, "During the war, I was attending Roanoke College, at Salem, Va. For several days it was reported that General Averill, in command of a heavy force, was on a raid through Virginia, and aiming at Salem to tap the Virginia and Tennessee Railroad at that point, and thus cut off the supplies coming to Lynchburg. One morning the cry was heard, 'The Yankees are coming! the Yankees are coming!' Looking up the street, we saw them riding pell mell into town, horses' hoofs clattering, sabers rattling, men shouting, women and children flying to their homes, and fear and confusion falling upon all. A good number

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of us young fellows took to our heels for the woods, about half a mile away. When nearly across the field, I heard several shrill hissing sounds in my immediate vicinity followed by sharp reports of firearms. Looking back I saw there was a man after me on horseback,, and he seemed to be shooting at every jump. I reached the fence and fell over it, and laid as flat on the ground as a lizard on a log. Presently I heard him say, 'Come out of there, sir.' I looked up and he had a big sharp-shooter leveled at me, and the hammer of it was saying, 'Be quick, or you are gone.' 'Come out,' the fellow said. The end of that pistol was as big as a stove-pipe. There was only one thing to do. 'Yes, sir,' I said, 'I am going to! Don't shoot,' and out I came. 'Now I call that personal work. He was after me and he got me.'" Why cannot we, as Christ's soldiers, be as courageous and direct in our methods, that we may capture men for him. How much we lose by indirectness, no man can measure.

A friend of mine, a pastor in New York City, prepared a sermon for a certain druggist, but the druggist didn't put in. He prepared a second, still the druggist did not come; a third, a fourth and a fifth, but disappointment, for the man had not yet appeared. Then he summoned up his courage and went round to his drug store, and went home with him, and at his invitation went in and talked, and talked, and tried to turn the conversation Christward, and touched slightly upon religious things several times, but feeling at last that it was not in season to speak more openly, he arose to leave. As he turned to put on his coat, the druggist laid his hand on his shoulder and said, "Would you not pray with us? I have been greatly interested for my soul, and shall never be satisfied until I am saved." There are, among those who have been in rebellion against Christ,

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men who long for surrender, and, like the Confederates at Richmond, will be exceedingly glad when the time has come that Christ has conquered, and they are at peace with Him against whose sovereignty they have long rebelled. Let us not be cowards, employing indirect methods when men want us to come to them in Christ's name, and show them how to be saved.

VI. With the greatest possible success be dissatisfied.

The man who is satisfied in his soul-winning is stultified in his spiritual interest.

You know how it is related of the great Danish sculptor, Thorwaldsen, that when he finished his last and greatest statue, he was found before it, overshadowed with the deepest gloom, his face between his hands and in his soul a sob. A friend coming upon him said, "How can you be unhappy in the presence of such a triumph?" To which he answered, "For once I have realized my ideal. Henceforth I fear I shall accomplish nothing," and so it proved. I have gone up to my bed many a time profoundly grateful to God for the souls he has given me. I know no such thing as satisfaction with the number. To see one man saved is to feel more deeply still the need of salvation for other men (Romans ix. 3). Satisfaction in this matter suggests a dull indifference to the dying about us. My roommate, the first year at college, was a sad-faced, dispirited fellow. After we became intimately acquainted, I said one day, "O'Neil, what is the matter? Why do you look so sad?" To which he replied, "I will tell you," and so he related to me a story with which I was somewhat familiar through the public press, of how on the day his sister was to be married, her husband came in a carriage with his mother, sisters, and some friends. At the ferry,

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about three miles above Carrollton, Ky., the horses became unmanageable and plunged into the river, carrying with them their living load. Young O'Neil was in charge of the boat, and being a brave swimmer he went to the assistance of the endangered, and after a fierce struggle saved three of them, but three had gone down. He said to me, "I have never been happy since, because the cries of those drowning ones are still in my ears." How can we be satisfied in soul-winning work so long as one man, woman or child is sinking?

But we can make our dissatisfaction conserve to the ends of success in soul-winning, if we will. I am sure the most of you have read or heard, Mr. Moody's report of his first impulse in soul-seeking. He tells, in his own inimitable way, of a class of girls in his Sunday school in Chicago in 1860. A number of teachers had attempted them, but failed, until a pale, delicate fellow was appointed to that work, because of his burning piety. One Sunday he was absent. Moody says, "I tried myself to teach the class, but could not do anything with them. They seemed further off than ever from any concern about their souls. Well, the day after his absence, early Monday morning, the young man came into the store where I worked, and, tottering and bloodless, threw himself down on some boxes. 'What's the matter?' I asked. 'I have been bleeding at the lungs, and they have given me up to die,' he said. 'But you are not afraid to die?' I questioned. 'No,' said he, 'I am not afraid to die, but I have got to stand before God and give an account of my stewardship, and not one of my Sabbath school scholars has been brought to Jesus. I have failed to bring one, and haven't any strength to do it now.' He was so weighed down that I got a carriage and took that dying man in it, and we called at the homes of every one

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of his scholars, and to each one he said, as best his faint voice would let him, 'I have come to just ask you to come to the Savior,' and then he prayed as I never heard a man pray before. And for ten days he labored in that way, sometimes walking to the nearest houses. And at the end of that ten days every one of that large class had yielded to the Savior. Full well I remember the night before he went away (for the doctors said he must hurry to the South), how we held a true love feast. It was the very gate of heaven, that meeting. He prayed, and they prayed; he didn't ask them, he didn't think they could pray; and then we sung, 'Blest be the tie that binds.' It was a beautiful night in June that he left on the Michigan Southern, and I was down to the train to help him off. And those girls every one gathered there again, all unknown to each other; and the depot seemed a second gate to heaven, in the joyful, yet tearful, communion and farewells between these newly redeemed souls and him whose crown of rejoicing it will be that he led them to Jesus. At last the gong sounded, and, supported on the platform, the dying man shook hands with each one, and whispered, 'I'll meet you yonder.'

Truth in Type

Conducted by

Aaron Schlessman

JOSHUA, A TYPE OF CHRIST.

JOSHUA.

1. Joshua's name signified salvation.
Num. 13:16.
2. Joshua was well-fitted to lead and sympathize with his people.
Joshua 1.
3. Joshua was a divinely appointed leader.
Num. 27:18, 19.
4. Joshua was a great conqueror.
Joshua 12.
5. Joshua, like his predecessor, Moses, accomplished the great things wrought by him through the power of God.
Joshua 1:5.
6. Joshua completed the work which Moses began.
Joshua 3 and 4.

CHRIST.

1. Christ's name signified salvation.
Matt. 1:21.
2. Christ is pre-eminently the One fitted to lead and sympathize with His children.
Phil. 2:7.
Heb. 2:18, 19.
3. Christ is a divinely appointed leader.
Isa. 55:4.
4. Christ is the great conqueror.
Heb. 2:10.
Isa. 53:5.
5. Christ who is God as well as man wrought through His own power.
Matt. 1:21.
Jno. 5:21.
Heb. 7:25.
6. Christ, likewise completed the work commenced by Moses.
Jno. 1:17.
Matt. 5:17.
Acts 13:39.
Rom. 10:4.

Joshua, a Type of Christ.

In many points and with a close similarity of outline is Joshua a type of Christ. He is one of the prominent Old Testament figures, one of the spies sent to view Canaan, the successor to Moses, and a man of God. He was indeed a Savior of His people, a man who "put on the whole armor of God."

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Joshua typified Christ in name. He was called at first Oshea or Hoshea, which is, being interpreted, salvation. Later his name was changed to Joshua (Num 13:16). Christ's name signified salvation. "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. 1:21). Jesus "came to save the lost" (Luke 19:10). But the name Jesus in Acts 7:45 and Heb. 4:8 refers to Joshua, and not to our Lord "Jesus" is the Greek form of the word; "Joshua" the Hebrew.

Joshua, as a leader, was well fitted to lead and sympathize with his people. His early life was spent in the Egyptian bondage. He was in the wilderness journey, a sharer of their labors and hardships. He was a man among men. He knew their testings, their trials, and consequently was well fitted to be their leader and guide (Joshua 1). Christ is pre-eminently the One fitted to lead and sympathize with His children. "He took upon Him the form of a servant, and was made in the likeness of men" (Phil. 2:7). "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted" (Heb. 2:17, 18). "He was tempted in all points like as we, yet without sin."

Joshua was a divinely appointed leader. He was not of man's choosing, but God's choice. "The Lord said unto Moses, Take thee Joshua the Son of Nun, a man in whom is the Spirit, and lay thine hand upon him. And set him before Eleazar, the priest, and before all the congregation; and give him a charge in their sight" (Num. 27:18, 19). Christ is divinely ap-

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pointed. He was "sent from God" to be a Savior of His people. He is to be the leader who shall triumph over every foe. "Behold, I have given Him for a witness to the people, a leader and a commander to the people" (Isa. 55:4).

Joshua was a great conqueror. He smote the Amalekites and subdued the Canaanites, the Amorites, the Perizzites and a long list of other victories are recorded in Joshua 12. He went forth in the strength of God to victory. Christ is *the Great Conqueror*. He met Satan in the Valley of Death, but came forth conqueror. Although Satan bruised His heel, as prophesied (Gen. 3:15), Christ bruised Satan's head, and came forth from the grave in resurrection power. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. 2:10). "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are headed" (Isa. 53:5). "Thanks be unto God, who giveth us victory through our Lord Jesus Christ." Our God is faithful.

Joshua, like his predecessor, Moses, accomplished the great things wrought by him through the power of God. God speaks, saying, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5). God was with him in battle against the enemy, was with him in leading the people, was with him constantly. His promise, "I will not fail thee, nor forsake thee," was given. God could not break it. Christ, who is God as well as man, saves and guides His people by His own power.

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"He shall save His people from their sins" (Matt. 1:21); "even so the Son quickeneth whom He will" (John 5:21). God gives us victory through our Lord Jesus Christ, who has power to save all who put their faith and trust in Him. "He is able to save them to the uttermost that come unto God by Him" (Heb. 7:25). Christ's promise, "Him that cometh to Me, I will in no wise cast out" (John 6:37) will stand for eternity. Grasp the promises by faith. They are for you.

Joshua completed the work which Moses began. Moses led Israel out of Egypt, but Joshua brought them into Canaan (Joshua 3 and 4). Christ, likewise, completed the work commenced by Moses. "The law was given by Moses, but Grace and Truth came by Jesus Christ" (John 1:17). Christ came "not to destroy, but to fulfill the law" (Matt. 5:17), "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). The law represented by Moses was a schoolmaster to lead us to Christ (Gal. 3:24). Christ completed the law, fulfilled it, "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). In truth the "Law came by Moses, but **Grace** and **Truth** came" by the fulfiller of the law, Jesus Christ.

"How calm the judgment hour shall pass
To all who do obey
The Word of God about the blood,
And make that Word their stay."

Truly the Poet has sung:

"Grace there is my every debt to pay,
Blood to wash my every sin away.
Power to keep me spotless day by day,
In Christ for me."

Outlines for God's Workmen

Gathered by
Richard S. Beal

SEVEN TIMES SEVEN. Wonderful Things.

- I. God's love.
 1. God's love for sinners. John 3:16.
 2. The manifestation of God's love. 1 John 4:9.
 3. God loved us when we did not love Him. 1 John 4:10.
 4. God loved us when we were as a loathesome corpse. Eph. 2:4, 5.
 5. God's commendation of His love. Rom. 5:8.
 6. God's love leads Him to dwell with the man who loves His Son. John 14:23.
 7. God's love is everlasting. Jer. 31:3.
- II. Christ's love.
 1. The greatness of Christ's love. John 15:13.
 2. Christ's love for the church. Eph. 5:2.
 3. Christ's personal love. Gal. 2:20.
 4. Christ's love unchangeable. John 13:1.
 5. Christ's love constraining. 2 Cor. 5:14, 15.
 6. Christ's love to the Father. John 14:31.
 7. Christ's love indissoluble. Rom. 8:35.
- III. Christ's death.
 1. Christ died for our sins. 1 Cor. 15:3.
 2. Christ bare our sins. 1 Pet. 2:24.
 3. Christ suffered for sins. 1 Pet. 3:18.
 4. Christ died for, in place of, instead of sinners. Rom. 5:6.
 5. Christ died for His enemies. Rom. 5:10.
 6. Christ's death reaches in its atoning efficacy to the root of sin in the flesh, or in our ruined nature. Rom. 8:3.
 7. Christ's death lays a foundation broad enough for a lost world to stand upon. Heb. 2:9.
- IV. Faith in Christ.
 1. Faith obtains salvation. Acts 16:31.
 2. Faith secures everlasting life. John 6:47.
 3. Faith makes us partakers of the Divine nature, or children of God. 1 John 5:1.
 4. Faith relieves us of any fear of the judgment as to our sins. John 5:24.

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5. Faith introduces the sinner into the presence of God completely justified. Acts 13:39.
6. Faith, before any works of any kind are done, receives a righteousness which is accepted in the high court of heaven. Rom. 4:5.
7. Faith, which excludes all merit of our own, renders our salvation perfectly secure. Rom. 4:16.

V. The Believer's Sins.

1. They are removed from him. Ps. 103:12.
2. They are cast behind God's back. Isa. 38:17.
3. They are blotted out. Isa. 44:22.
4. They are cast into the depths of the sea. Mic. 7:19.
5. They are thoroughly forgiven, past, present and future; for they were all future when Christ died upon the cross. Col. 2:13.
6. They are washed away as if a stain disappeared and was lost to view under the cleansing hand of God himself. 1 John 1:7.
7. They are not even remembered. Heb. 10:17.

VI. The Holy Spirit.

1. The Spirit quickens or makes alive the dead soul. John 6:63.
2. The Spirit abides forever with the believer. John 14:16, 17.
3. The Spirit dwells in the believer. 1 Cor. 6:19.
4. The Spirit testifies of Christ. John 15:26.
5. The Spirit is the only source of power in our testimony, and service for the Lord Jesus. Acts 1:8.
6. The Spirit is at once the seal, marking us as God's own, and the earnest, giving us the enjoyment of God's love. 2 Cor. 1:22.
7. The Spirit takes hold of our infirmities, and enables us to bear them. Rom. 8:26.

VII. The Word of God.

1. The Word of God is the agency the Spirit uses to effect the new birth in the believer. 1 Pet. 1:23.
2. The Word of God cleanses us from our defilements. John 15:3.
3. The Word of God builds up and strengthens the believer. Acts 20:32.
4. The Word of God lays bare what is in man, and shows him in his true light. Heb. 4:12.
5. The Word of God and the whole of it, is divinely inspired. 2 Tim. 3:16, 17.
6. The Word of God alone is of any avail in efforts to save lost men. Jer. 23:28, 29.
7. The Word of God will judge the unbeliever in the last great day. John 12:48.

—The Truth.

The Sunday School Lesson

Exposition by Francis W. Starring

Thought Producers by Franklin Stillions

Golden Text Illuminated

Conducted by George W. Wise

THE LUNATIC BOY.

Mark 9:14-29. Dec. 1, 1912.

Golden Text; Mark 9:23.

IT was a good thing for one troubled father and his afflicted child that Peter's foolish request for tabernacles on the Mount of Transfiguration was not granted. It was also good for the sin-burdened world that our Lord's subsequent ministry and death on the cross were not thus prevented. The experience of glory had an important place in the Fathers' plan for His Son, but instead of setting aside the cross it shed a great and heavenly light upon it. As we view Jesus transformed, and then descending girded for service and suffering, to the multitude below the Mount, we exclaim, "Thank God for a Savior so glorious, and so true to His mission of love."

I. Powerless Disciples (vs. 14:18). Representative groups and individuals are pictured in this short paragraph. Study them meditatively.

First. **A troubled father** (vs. 17). Was there ever a busy, jostling throng in which no one moved with a grief laden heart? There was more than one **troubled soul**, doubtless, in this multitude, and yet of only one is it recorded that he dropped his burden at the Savior's feet.

Second. **A helpless multitude** (vs. 14). The conclusion of the Psalmist has been repeatedly justified, "for vain is the help of man" (Psa. 60:11). There is no help in the multitude from which Christ is absent.

Third. **Questioning scribes** (vs. 16). It is often worse than useless to turn to "religious leaders." They may be good debaters and expert twirlers of learned and mystifying phrases, but after all, there is little power in their pious discussions. What is really needed is not the wisdom and skill of men, but the demonstration of the Spirit and of power (1 Cor. 1:18-25; 2:4).

Fourth. **Powerless disciples** (vs. 18). It was sad that the disciples were without the ability to help one in such dire need, and especially so when one remembers that the power had been theirs a short time before. The Lord had sent them forth with "power over unclean spirits" (Mark 6:7). By what

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lapse of faith or devotion had they lost the power? They failed to be channels of blessing because of their backslidden state. See also Gen. 19:14; Luke 22:56-60; Psa. 51:12, 13; Rom. 2:24.

2. **The Demon Possessed Boy** (vs. 19-22). The demon is here called a spirit, a foul spirit, a dumb and deaf spirit. The spirit's control of the boy was complete and attended with great distress and suffering. This terrible state had continued for a long time, and apparently there was none to deliver the unfortunate victim. In his discouragement and sorrow, deepened by his disappointing experience with the disciples of Jesus, the troubled father cried out to Him, "If thou canst **do anything, have compassion** on us, and **help** us" (vs. 22). There might have been no "if" in this man's mind when he came to Jesus had the disciples been prayerful and believing.

This poor man's plea was not in vain. Jesus is abundantly **able to do** for those who need a mighty friend (Heb. 7:25). The troubled sinner must come to this Savior trusting Him for what He has done at Calvary and for what He will continue to do until the great day (John 19:30; Rom. 8:34). And has He not proven by past mercies that He will have **compassion**? No man ever had true compassion toward a suffering mortal except he learned it and received it from Jesus, whose heart is an exhaustless fountain of sympathy (Luke 19:41, 42; Matt. 9:36; Matt. 11:28-30; John 11:33, 35). Therefore, because Jesus is able and because He has compassion, we may be rejoicingly sure He will **help** us (Psa. 40:17; 63:7; 94:17; 121:2). Having come to Him with our plea we will soon join in the song of a great host, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psa. 34:6).

3. **The Source of Power** (vs. 23-29). There is but one source of power, though we will find in this paragraph three ways of stating it. We will learn the truth about the source and also about the necessary connections by which the power becomes available for man.

First. **Faith** (vs. 23). Man's "if" goes down before God's "if." It is not a question of how much God can do, but how much man is willing to have done for him. All things are possible to him that believeth, because faith is man's appropriation of divine power and only the appropriation is measured and limited. It is strange, but nevertheless true, that in the case before us deliverance was first needed not for the suffering, tortured child, but for the unbelieving father. Our first gleam of hope for the child flashes out in the cry of the awakened parent, "Lord, I believe; help thou mine unbelief." For further study of faith as related to God's blessings for His creatures see Gal. 2:20; Rom. 11:20; 2 Cor. 5:7; 1 Peter 5:9; Psa. 27:13.

Second. **A Personal Savior**... God's channel for His power is always, among men, a person. The only mighty channel for all men is the One altogether acceptable to Him, His Son

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Jesus. So Jesus charged the dumb and deaf spirit to (1) come out of the child, and (2) to enter no more into him. That voice of authority prevailed. Then Jesus came very near to the victim of the foul spirit. How repulsive he must have been, with features distorted and smeared with the foam of the last maddening struggle, the whole body cloaked with the filth in which he had wallowed, and apparently dead upon the ground. Yet the Savior's grip upon the hand of this miserable object was as strong and tender as it had ever been upon the hand of the most intimate friend and disciple. Yes, the power, God's power, is all in JESUS (1 Cor. 1:24).

Third. **Prayer and fasting** (vs. 28-29). The disciples' question and the Lord's answer shed light upon the experience of many Christians in these days when modern methods are in higher esteem than the effectual fervent prayer of the righteous. **Would you draw upon limitless power?. PRAY!**

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Verse 14. To what are the disciples subjected here? To the gaze of the multitude and to the questioning of the scribes. Why would this be embarrassing? Because they had failed to show forth God's power (vs. 18). Who are apt to be questioned and disputed with by the unbelievers concerning the things of God? The prayerless, powerless disciples for God bids us avoid such things (1 Tim. 6:20; 2 Tim. 2:15, 16).

Verse 15. How did the multitude act? **Straightway.** But could the thoughtless multitude who were so quick to salute Christ be depended on the stand by Him? (Matt. 21:9-11; John 19:16).

Verse 18. What did the man say of the disciples? They could not. Did he utter a great truth? He did, for no disciple can do anything of himself (John 3:2; Acts 10:28; John 15:4), but God bids us pray (vs. 29; 1 Thess. 5:17; Heb. 4:16) for it is God that worketh in us (Phil. 2:13; 1 Peter 4:11).

Verse 19. What did Jesus exclaim? O faithless generation. Of whom is this spoken? Of the disciples (John 14:12) as well as of the leaders of Jerusalem (Matt. 23:13-17) and the multitude of the people (John 12:37; 26:27).

Verse 20. What does the evil spirit do with the boy? Casts him down. What does the devil do with all whom he gets into his power? Casts them down (2 Cor. 4:4; John 8:44; Matt. 25:41).

Verse 21. What does Christ do? Asks the man a question, thus showing His interest. What do we find the Apostle Paul doing later? Rom. 9:20-22. Can we hope to help a man unless we are interested in him? We must be so centered on Christ that we will feel the need that He came to supply (1 Tim. 1:15; Phil. 3:10; Rom. 10:1).

Verse 22. What were the words of the man to Christ? If thou canst. What did Jesus answer? If thou canst believe, all things are possible to him that believeth. What then is the

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question that concerns us? Not what God can do, for He is all powerful (Gen. 18:14; Job 42:2), but how much can we believe (Matt. 9:29; 17:20)?

Verse 24. What words does the man now utter? Lord, I believe, help thou mine unbelief. Do we as followers of Christ, need to pray for more faith? Luke 22:32; 2 Cor. 10:15; Luke 17:5.

Verse 27. Who raised up the one that the evil spirit had cast down? Christ. Who must always lift up such? (John 3:16; Acts 4:12).

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And Jesus said unto him, If thou canst! All things are possible to him that believeth (Mark 9:23).

Just as the hand of a dyer that has been working with crimson will be crimson; just as the hand that has been holding fragrant perfumes will be perfumed; so my faith, which is only the hand by which I lay hold upon precious things, will take the tincture and the fragrance of what it grasps. A bit of earthen ware piping may be worth a few pence in intrinsic value, but if it is the means by which water is brought into a besieged city which else would perish with thirst, who will estimate its worth? In like manner, faith is precious because it brings God in Christ, and the blood of Christ and the promises of Christ, all flooding into my soul to fill it with life, and fruitfulness and refreshing. It is the hand which lays hold on the hand of God that He may hold me up. It is taking down the shutters that the sunshine might come in. Which lights the room, the removal of the shutters or the sunshine? Which is the precious thing, the faith or the Christ that rises on the faithful soul with "healing in His beams?" It is the grasping of the poles of the electric battery, powerful only as bringing me into contact with the quick and quickening impulse. Faith brings all riches to me, and therefore is itself gilded with some reflection of their luster and partakes of their preciousness.

—Alexander Maclaren.

THE CHILD IN THE MIDST.

Matthew 18:1-14. Dec. 8, 1912.

Golden Text; Matt. 18:10.

QUALITIES of true greatness are little understood by those who have a consuming ambition to be great. Men strive hard for the chief seats in kingdoms of this world, but they are not thus procured in the heavenly kingdom. One has well remarked, "The greatest man in the kingdom is the man who is least exercised about greatness."

1. **The Greatest in the Kingdom** (vs. 1-4). Jesus speaks to His disciples of entrance into the kingdom and of greatness in the kingdom. His conversation with Nicodemus in the

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third chapter of John should be read in this connection. True conversion (turning around) accompanies the new birth by which the believer becomes as a little child, receiving new life from God. Flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50) inasmuch as corruption cannot inherit incorruption. This is a fact against which human pride rebels, for the sinner would like to step into the kingdom with great demonstration as one worthy of an abundant entrance. God's way for him is a begetting from above, which manifestly gives all the credit to the sovereign will and power producing the new life (John 1:12; James 1:18).

The greatest in the kingdom of the heavens is he who humbles himself as a little child. The child in the Savior's arms (Mark 9:36) was a vivid setting forth of dependence, humility, and helplessness. This was in sharp contrast to the spirit of self consciousness and self seeking, so plainly revealed in the disciples by their question (vs. 1). True greatness is by God's mercy to the humble. Lowliness of mind is a quality pleasing to God, who delights in lifting its possessor to a lofty station in His kingdom (Isa. 66:2; James 4:10; Luke 14:11; 18:14; Prov. 15:33).

2. **Occasions of Stumbling** (vs. 5-10). Jesus did not stop with a lesson in humility as He held the child before His followers. He taught them that the little one was of great value and should be received in His name. For them to do so would be the equivalent of receiving Him. The meek and lowly Jesus identified Himself with the little weak and dependent child. He lost none of His greatness by so doing, but shared it with the child.

Then He showed them how the child could be injured by offenses (occasions of stumbling). In strong language He pronounced the woe upon the man who should cause the little faltering child to stumble or stray. Whether He was thinking of the believer, as a little child in the kingdom, or whether He had in mind the child of tender years such as He held in His arms, the lesson is the same. We cannot condemn too severely the sin which causes one weaker than ourselves to stumble and fall.

But the Savior went deeper still into the question of offenses. He made it clear that things good in themselves (represented here by the hand, foot and eye) might become occasions of stumbling, and if so should immediately be cast off. The matter becomes intensely solemn because there is **everlasting fire** to be reckoned with. The best thing in this life when it becomes the stone over which anyone stumbles into everlasting fire is no longer good. It is henceforth to be listed with the meat and wine so heartily eschewed by the apostle (Romans 14:21).

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3. **The Stray Sheep** (vs. 11-14). The concluding and most important point in this "sermon on the child-text" was reached when Jesus announced that His whole mission upon earth was to save such as were represented by this little one in His arms. Had all the world been safe in the fold but one obscure child, Jesus would have come from heaven to save that one. The Father, the angels, the Son, planning, searching and suffering that one stray sheep might be found, and then rejoicing in its salvation, surely the thought of all this rebukes our indifference to the tremendous importance of a single soul.

God's will and purpose for the lost world is the salvation and eternal safety of every stray sheep. He is not willing that any should perish (2 Peter 3:9; 1 Tim. 2:4; 2 Tim. 1:9). Have we made His will ours? If so, our work is never done while a single sheep wanders in the mountain fastnesses of sin.

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Verse 1. What was the subject of the disciple's dispute? "Who shall be the greatest in the kingdom." To which life do such disputes belong? To the old, for the rule of the new life is (Rom. 12:10; 1 Cor. 10:24; Phil. 3:9, 10; Heb. 12:1, 2).

Verse 3. What is necessary for entrance into the kingdom? Conversion (a turning about) (Acts 3:19), and humility (Luke 18:13). When a sinner comes to Christ in this way what is always the result? (John 3:16; 6:37).

Verse 4. Who shall be the greatest in the kingdom of heaven? The one that humbles himself. Why? Because we must be humble if God is to use us (Phil. 4:13; 2 Cor. 12:9, 10), and God will reward the believer according to his works (Rom. 14:10-12; 2 Cor. 5:10; 2 Tim. 2:12).

Verse 5. How must we receive such a little child to receive Jesus? In His name. How must everything be done if it is to count for Christ? In His name; for His sake (Col. 3:17; 2 Thess. 3:6; 1 Cor. 4:5, 10; 5:4).

Verses 6, 7. What do we have here? A warning against causing believers to stumble. What is the standard for the Christian today? (2 Cor. 6:3; 1 Cor. 8:13; Rom. 14:20, 21). What are those doing who are giving offense? (Rom. 16:17, 18).

Verses 8, 9. What does Christ put foremost? Salvation. Should not His followers also put the salvation of souls foremost? (Matt. 28:19, 20; James 5:20).

Verse 10. What is the position of the angels? They have access to God (Rev. 5:11; 7:11). What is their work toward believers? To minister to them (Heb. 1:7, 14; Acts 5:19; 8:26).

Verses 11-14. What was the purpose of Christ's coming? To save that which was lost (1 Tim. 1:15). Then when one has been saved what is God's will concerning him? That he should not perish (John 10:28; Rom. 8:38, 39), and he does not want us to cause each other to stumble.

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Golden Text Illuminated.

In heaven their angels do always behold the face of my Father which is in heaven (Matt. 18:10).

The materialistic temper of this age leaves no room for the angel. We no longer watch for the flash of his glory or listen for the rustling of his wings. We have relegated the angel to much the same category as the ghost. We have subscribed to the Sadducean doctrine that there is neither angel nor spirit, and so we have impoverished our universe and emptied it of its glory and romance. We pride ourselves on our emancipation from superstition; nevertheless, it may well be that the Jew was far nearer the truth than we, and if we only had our eyes opened we, too, should, like Elisha's servant, see the mountain full of horses and chariots of fire and should realize that man does not go forth into life's fierce battle unguarded and unfriended, but compassed about by gleaming ranks of angels charged of God to keep him in all his ways.

—Jowett.

FORGIVENESS.

Matthew 18:15-35. Dec. 15, 1912.

Golden Text; Eph. 4:32.

LOVE, implanted and fostered by the Holy Spirit, is all that can inspire true forgiveness. The forgiving spirit required is the spirit of **grace**, entirely foreign to the natural man. It must proceed from the God of all grace. What we need, therefore, is perfect submission unto Him who will make us channels of His own tender compassion and gracious disposition toward the most unlovely of all our foes.

I. **Gaining a Brother** (vs. 15-17). It is easy and natural to proclaim a brother's fault from the housetop, but grace is needed when one would gain a brother who has erred by telling him of the wrong in a face to face conversation "between thee and him alone." This first step in the discipline of an offending brother is often omitted to the great hurt of all concerned and especially to the cause of Christ. The Head of the church, through the apostle, gave command that when one be overtaken in a fault, he should be **restored**, not excommunicated (Gal. 6:1). And this work of restoration can only be accomplished by those who are **spiritual**, and who can go about their task in a spirit of **meekness**, conscious of the fact that they themselves are carnal and full of crookedness. It is pride, self love, and "afar off" following of the Master which constitute the chief barrier in the way of this Scriptural method of restoring the sinning brother.

But sometimes the brother will not be restored. Meekness, love, considerate remonstrance, and persevering gentleness are

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all spent in vain upon some who thus transgress. To ward off and resist the approaches of those who would help us when we have erred is to sin against our brethren and grieve the Holy Spirit (Eph. 4:30). The would-be restorers should, however, have patience when rebuffed, and the next step is to go in company with others who have the same desire to be helpful and the same spirit of meekness. Truly a work like this requires brethren who are kindly affectioned one toward another with brotherly love (Rom. 12:10). It requires brethren who add "to self-control patience; and to patience godliness; and to godliness brotherly kindness" (2 Pet. 1:6, 7).

If, after all has been done according to Christ's will, the sinning brother still refuses to own the wrong and put it away, there is but one course remaining. The last recourse is to the whole church (assembly). When he neglects to hearken unto the church, he is to be accounted as a heathen and a publican. He is still to be loved, but loved as a Christian should love the unsaved of the world, and not as he loves one in the fellowship of Christ. He is to be dealt with as one who has not the Spirit of Christ and is, therefore, none of His (Rom. 8:93). The evidence shows that he has been a false professor and has never truly accepted the gospel of Jesus. What he needs is SALVATION.

2. **Authority and Fellowship** (vs. 18-20). Compare with these verses Matthew 16:19 and John 20:22, 23, and consider how great must be the responsibility upon those to whom such authority has been given. Our position, as was the position of those addressed by the Savior, between God and the lost world, involves tremendous responsibilities along with the privileges it confers.

What great power there is in the fellowship of saints! Fellowship is agreement, and the agreement on earth of two or more believers as touching anything that they shall ask is enough to move the Father's hand. This is the wonderful provision of GRACE. That which secures such delightful agreement on the part of the two or three is the presence of Jesus in the midst of them. This is an important lesson for believers to learn and practice. The gathering together which is so precious and so influential with the Father, is **unto** the name of Jesus (lit. trans.). This fact refutes that unscriptural notion that a church must have crowds to have success. It is not the large number (for there may be but two), but it is the NAME unto which they are gathered together which insures true victory. What we must have, then, is more respect unto the name and more regard for the present of Jesus. See Col. 1:18.

3. **Forgiveness** (vs. 21-35). We can only make mention of some of the truths concerning Christian forgiveness revealed in this important section of the chapter. Forgiveness worthy of the name must be:

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(1) **Unlimited** (vs. 22.) Not seven times, even though that surpass the limit generally observed by others, but seventy times seven, the number outside the zone of the human conception of forgiveness.

(2) **Compassionate** (vs. 27). The king forgave his debtor when he was moved with compassion. There must be a stirring of the heart before one can forgive as did the king. Forgiveness must be from the heart (vs. 35).

(3) **Free** (vs. 25,27). The king forgave one who could not even pay a part of the debt. Forgiveness must be unconditional and free.

(4) **Granted when desired** (vs. 32,33). We sin when we refuse forgiveness to those who desire it, for One readily forgave us in answer to our request. "Even as Christ forgave you" (Col. 3:13) and "as God for Christ's sake hath forgiven you" (Eph. 4:32).

(5) **With right motive** (vs. 27). Of a Christian it should be said, "It is his glory to pass over a transgression" (Prov. 19:11). The knowledge of a merciful Father in heaven should constrain him to be forbearing and forgiving towards others (Luke 6:36). Realizing the magnitude of our debt, which He freely forgave, the sins of men against us will seem trivial and light indeed. The king in the parable forgave a debt of about \$10,000,000. The debtor in turn refused to cancel a debt of a few paltry dollars. Had he forgotten the ten million? Or is this a revelation of the inexcusable deceitfulness and wickedness of the human heart?

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Verses 21, 22. What would Peter do with the forgiveness of one Christian toward another? Limit it. But what is God's standard of Christian forgiveness? He sets no limit (Matt. 18:15; Luke 17:4) as there is no limit to His forgiveness as long as there is repentance (Ps. 78:40; 1 John 1:9).

Verse 24. What was the size of the debt of this servant? Ten thousand talents. What great debt does every unsaved man owe to God? A debt of sin (Rom. 3:23; Ps. 51:5; Jer. 17:9).

Verse 25. What was the condition of this man? He had nothing with which to pay. What was to be required of him? He was to be sold. Does the unsaved have anything wherewith to pay the debt of sin he owes to God? Rom. 3:19, 20; 8:8; John 6:63. If he depends on paying it himself what will be the result? His own soul will be required (Gal. 2:16; Heb. 2:3; John 3:36).

Verses 26, 27. How did the king loose the poverty stricken servant from his debt? Forgave it him. How alone can the sinner expect to be freed from his debt? By forgiveness (Eph. 1:7).

Verse 28. What was the size of the debt of the fellow-servant to this servant? Only an hundred pence. Can the debt of a fellow Christian to us ever compare to the debt of

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sin that we owed to God or to our failure and ingratitude? James 5:20; Rom. 3:10-18; 6:23.

Verse 29-33. Although this debt was trifling as compared to the one of which he had been forgiven, what does the servant do? Demands payment, refusing to show patience or to forgive. Then what did his king tell him? "I forgave . . . Should not thou?" . . . When a fellow Christian wrongs us if we would but compare that wrong to our sins toward God which are so graciously forgiven, could we not forgive? 1 Pet. 4:8-10. What does God bid us do? Eph. 4:32; Col. 3:13.

Verse 34, 35. To deliver one unto the tormentors till he pay his debt toward God would mean what? Eternal punishment since man has nothing wherewith to pay (Rom. 6:23; 2 Thess. 1:9). But will anyone whom God has forgiven ever be put back in this place? No, for God never unforgives (Rom. 6:23; John 6:37; 2 Tim. 1:12) and those who are born of God have a forgiving spirit (Gal. 2:20; Rom. 8:9; 1 John 2:9, 10).

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Be ye kind one to another, tender hearted forgiving each other, even as God also in Christ forgave you" (Eph. 4:32).

Howe, in his "Year Book," has the following anecdote of Charles Pratt. Earl Camden, when chief justice of the common pleas, "Being on a visit to Lord Dacre, at Alveley, in Essex, he walked out with a gentleman, a very absent-minded man, to a hill, at no great distance from the house, upon the top of which stood the stocks of the village. The chief justice sat down upon them, and after while, having a mind to know what the punishment was, he asked his companion to open them and put him in. This being done, his friend took a book from his pocket, sauntered on, and so completely forgot the judge and his situation that he returned to Lord Dacre's. In the meantime the chief justice, being tired of the stocks, tried in vain to release himself. Seeing a country man pass by, he endeavored to move him to let him out, but obtaining nothing by his motion. 'No, no, old gentleman,' said the country man, 'You was not set in there for nothing,' and he was left until he was released by a servant of the house dispatched in quest of him. Some time after he presided at a trial in which a charge was brought against a magistrate for false imprisonment, and for setting in stocks. The counsel for the magistrate in his reply made light of the whole charge, and more especially setting in the stocks, which he said everybody knew was no punishment at all. The chief justice rose, and, leaning over the bench, said in a half whisper, 'Brother, have you ever been in the stocks?' Really, my lord, never.' 'Then I have,' said the judge, 'and I assure you, brother, it is no such trifle as you represent.'" A little experience of the real trials of life, as endured by the poor, the sick, and the desponding, would be of essential service to many professors, and especial-

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ly to those religious teachers whose path in life has been smooth and prosperous. Nothing promotes true sympathy like kindred experience. "If we have experienced the forgiveness of Christ, we will forgive."

FOR AND AGAINST HIM.

Luke 9:49-62. Dec. 22, 1912.

Golden Text: Luke 9:50.



EN, even disciples, did not readily understand Jesus, because He was full of grace and they were not; He was love, and they were not. They failed to see that He was not only the King, but the Savior as well, and as truly great in one office as in the other. Once he rebuked their shallow and worldly conception of greatness by setting a child in their midst. Now He extends the lesson to show that true greatness does not imply severe intolerance.

I. For and Against (vs. 49-50). John saw one casting out demons in the name of Jesus, and because the man did not follow with the disciples he forbade him. John's lack was the spiritual discernment necessary to determine whether the man was for or against His Master. Moses overcame Joshua's objection to the prophesying of Eldad and Medad in the camp by his unselfish joy in the fact that the Spirit of the Lord was upon them, though they did not with the rest of the prophets go out unto the tabernacle (Num. 11:26-29). Moses saw that Eldad and Medad were for God and not against Him. His answer to Joshua suggested that only envy could discredit the prophesying of these men. And certainly there are reasons for believing that in the case of John and the disciples the flesh was active, for it had not been long since the disciples of Jesus had miserably failed to cast the demon from the lunatic child (vs. 40). God's people must learn that a man may be a sincere follower of the Lord, and yet not be yoked up with a particular group of disciples in certain lines. The Apostle Paul taught that it was carnal to say, "I am of Paul," or "I am of Appollos." A man's following of Jesus is not to be judged in all cases by his visible relations with some of God's servants, though they be ministers as Paul and Appollos (1 Cor. 3:5).

There is a greater test of a Christian worker's sincerity. That test applied to the man of whom John spoke would completely vindicate him and rebuke John for his hasty judgment. In the first place the true worker must be doing the Lord's work, as this man was doing in the casting out of demons. It was clear he could not be doing Satan's will in this, for Satan does not cast out Satan (Matt. 12:22-30). In the second place,

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the true worker must be doing the Lord's work in the name of Jesus. This also the man was doing (vs. 49). Much charitable work (so-called) is valueless because it is not in the name of Jesus and for His glory. The man who endeavors to do good works without honoring the Son of God is against Christ, and is, therefore, an evil worker (John 8:42; Matt. 12:30).

2. **Law and Grace: Destruction and Salvation** (vs. 51-56). The set face of Jesus towards Jerusalem, where he was to be numbered with transgressors and become a curse upon the tree, is one of the evidences of His marvelous love. How willing, yea, how determined He was to foil the captor of sinners at the cost of His precious blood (Isa. 50:7; Heb. 12:2; John 10:18).

The Samaritans rejected Jesus because He was bound for Jerusalem, for they had no dealings with Jews, not even with the One who came of the Jews to be the Savior of all men. There was doubtless ignorance in their rejection. It is, however, significant that this rejection of the Savior was because of His face being set towards Jerusalem, towards Calvary. The rejection of Jesus is always due to the offence of the cross.

In the next verses we have the significant contrast between Elias and Christ, one the representative of the law, and the other the great channel and messenger of GRACE. It is the mission of the law to condemn and destroy. But Jesus came not to condemn but to save (John 3:17). See also: Law—Rom. 3:20; Gal. 2:16; Rom. 4:15; 2 Cor. 3:7,9; Grace—Eph. 2:7,8,9; 1 Pet. 4:10; Acts 15:11; 2 Thes. 2:16.

3. **Following Jesus** (vs. 57-62). Jesus would not have men ignorant concerning what it means to follow Him. It is not a light thing to say, Lord, I will follow thee whithersoever thou goest. One must have the mind of Christ, choosing with Him humiliation, privation, rejection, and suffering (Phil. 2:5-8; John 15:20; 1 Peter. 4:1).

In following Jesus it is important to put first things first. "Let the dead bury their dead: but **go thou and preach.**" We must leave our nets and all else **straightway** (Matt. 4:20). And when we bid farewell to whatever might hinder us in following Him, we must not look back to Egypt with longing hearts. Jesus will satisfy our hearts.

We ought to follow Jesus as **sheep** follow the shepherd (John 10:27); as **servants** follow their master (John 12:26); as **soldiers** follow their captain (2 Tim. 2:3,4); as **children** follow the father; as **Peter** followed the angel (Acts 12:8); and as **Israel** followed the ark and the pillar of cloud (Num. 9:21; Josh. 3:3). Our following should be with the whole heart (Num. 14:24), with self-denial (Matt. 16:24), with earnestness (Ps. 63:8), and always in the light which He gives (John 8:12).

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Verses 1, 2. What do we see here to be the condition of the people in this land before Christ's first coming? They were in darkness. Where did Christ begin His ministry that the prophecy which we have here might be fulfilled? Matt. 4:12-25. But did this people receive the light fully? They did not (Matt. 9:35-38; 11:23). So what is the condition of the people of Israel yet today? They are still in darkness (Rom. 10:1-3). When will the Jew as a people be brought out of darkness? When Christ comes again (Rom. 11:26, 27).

Verse 3. What do we find this people doing here? Rejoicing. What was it that most of them rejoiced in at Christ's first coming? His miracles (Matt. 4:23-25; 14: 13-21; John 6:26). When then shall they have real joy? When Christ comes again (Isa. 12).

Verses 4, 5. How were the oppressors overcome in the day of Midian? By God's power (Jud. 7:14, 15). Did the Jew receive Christ at His first coming that He might gain their victories for them? They did not (Isa. 53:3; Matt. 27:27-31). When then shall God fight for His people Israel? When our Savior returns (Rev. 19:11-21; Joel 3:9-16).

Verse 6. When our Savior appeared what was He? God manifest in human form; a child (Luke 27; Phil. 2:7, 8), a son (John 3:16; 1 John 4:9). What is yet to be His position? The government shall be upon His shoulders (Ps. 2; Luke 1:32, 33). When this shall have come to pass what shall he be called? Wonderful (Isa. 28:29; Ps. 138:1-6). Counsellor (Ps. 67:4; Micah 4:9-13). The mighty God (Ps. 102:16; Zech 14:5). The everlasting Father (Isa. 63:16-19; 64:8). The Prince of Peace (Zech. 14:9, 10; Isa. 27:1-6; Isa. 11:1-5).

Verse 7. What shall be the duration of His government? Everlasting (Dan. 7:13, 14). Upon whose throne shall he sit? The throne of David (Luke 1:32, 33; Zech. 14:4; Micah 4:6-8). How shall this be brought to pass? **By the zeal of the Lord of Hosts** (Rev. 19:11—20:6).

Golden Text Illuminated.

He that is not against us is for us (Luke 9:50).

He who begins by halving his heart between God and Mammon will end by being whole hearted for the world and faint hearted for Christ. We are so constituted that it is impossible for us to exercise a divided allegiance. We must be out and out for God, or we shall be in and in for the world and all its interests. "If men are not against God they are for Him."

A. T. Gordon.

REVIEW.

Golden Text: John 7:17. Dec. 29, 1912.

Lesson I. Oct. 6. Jesus Walking on the Sea. Mark 6:45-56.

Golden Text: Matt. 14:27.

Lesson II. Oct. 13. Clean and Unclean. Mark 7:1-23. Golden Text: Rom. 14:7.

GRACE AND TRUTH.

- Lesson III. Oct. 20. Mission to the Gentiles. Mark 7:24-30.
Golden Text: John 6:37.
- Lesson IV. Oct. 27. Wanderings in Decapolis. Mark 7:31—8:10. Golden Text: Mark 7:37.
- Lesson V. Nov. 3. The Sign and the Leaven. Mark 8:11-26.
Golden Text: John 8:12.
- Lesson VI. Nov. 10. World's Temperance Sunday. Hosea 7. Golden Text: Isaiah 5:11.
- Lesson VII. Nov. 17. The Great Question. Mark 8:27—9:1.
Golden Text: Matt. 16:16.
- Lesson VIII. Nov. 24. The Transfiguration. Mark 9:2-13.
Golden Text: Luke 9:35.
- Lesson IX. Dec. 1. The Lunatic Boy. Mark 9:14-29. Golden Text: Mark 9:23.
- Lesson X. Dec. 8. The Child in the Midst. Matt. 18:1-14.
Golden Text: Matt. 18:10.
- Lesson XI. Dec. 15. Forgiveness. Matt. 18:15-35. Golden Text: Eph. 4:32.
- Lesson XII. Dec. 22. For and Against Him. Luke 9:49-62. Golden Text: Luke 9:50.

If any man willeth to do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself (John 7:17).

After I had gone through the great shops with the master mehcenic and was chatting in the plain but well appointed office, I said to him, "**How did you get this position?**" He had told me that he had begun work in this great shop as a laborer at a dollar and a half a day, and as I saw the vast amount of ability which must have been developed in order that he might do what was now being done, I was interested to know by what process he had climbed up the ladder of responsibility and success. Turning to me simply he replied—I shall never forget that answer: "I have reached my present positon by doing what I was told."

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abideth faithful: He can-
not deny Himself.

2 Tim. 2:13.



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